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PROGRESS

The report from the Institute of Social and Religious Research is printed on page 230ff. We hope you may turn to it, read it, digest it, and *tell us what you think of it*. The Board of Directors, the General Committee, and the Toronto convention have all studied the report and taken action on some of its recommendations (see pages 228, 229).

The report of the Institute is impartial and conservative. It has produced a certain feeling of satisfaction among our members. We know now what people think of us. We know (almost) what we think of ourselves. We see plainly new lines of advance which we ought to follow, and some things we ought to avoid. The Association is clearly at the door of a new day.

Within a short time you will receive a letter about these things. Will you not read it thoughtfully, in the light of new opportunities which the careful evaluation of the Institute has opened to us?

SINS OF OMISSION

The editor is omitting from this issue several things which ought to go in. He has nine galleys of book reviews and notes. He has six articles set up which should have been published this month, because of their close affiliation to the theme of the convention, *Religious Education for Participation in World Affairs*. He has had to use the editorial shears on most of the articles published. Even so, we have transgressed budget limits for the journal. We planned ninety-six pages per issue. The present number goes to one hundred twenty-eight.

TORONTO

The Toronto convention was very fine. Everyone came expectant and left happy. Most of the convention material is published in this issue. Three gentlemen failed to turn in manuscripts, for which we are profoundly sorry, yet, what would we have done with them had they come in? Perhaps they will arrive for inclusion in a later issue of the journal. We are holding the list of members on the General Committee and the names of state representatives until June.

At Toronto we discovered a number of ways by which religious education may develop world-mindedness. Not that there was unanimity; fortunately for the development of our science we do not all see things alike! But we were happy together, appreciative of each other's viewpoint, and each one seemed to feel that he had been repaid for the time and expense involved.

THROUGH EDUCATION TO WORLD MINDEDNESS

The Story of the Toronto Convention

ERNEST THOMAS*

Editor's note: Dr. Thomas mentions a number of convention discourses. These, together with summaries of many discussions, are published in this issue of RELIGIOUS EDUCATION.

Never in recent years has there been a convention of The Religious Education Association in which so keen an interest or so large an attendance was found both at the opening and at the closing sessions. Nor need one be surprised, for the central theme is one to which all earnest people turn with eagerness; while the program promised at least to be richly suggestive. The place chosen was both significant and an additional attraction. For the first time, the Association met outside the United States, and in the intensely British city of Toronto it found an arena for discussing this problem of creating a new attitude toward international relations.

It was significant, too, that the city authorities took an active part in entertaining the convention. Their spacious motor coaches bore the members for two hours through the most interesting parts of Toronto. Winding through the Queen's Park, where parliament buildings and the many beautiful halls of the university stand amidst the trees, these cars brought the visitors to the stately memorial tower, erected by the university to the memory of the host of its sons who gave their lives in the first world war. For the first time since its dedication, the archway of the tower was thrown open, that people who are seeking to make impossible a second world war might pass beneath its vaulted roof and beside its gracefully carved tablets. Nor should it be forgotten that the premier Canadian musical organization—the famous Mendelssohn Choir—invited all members of the Association to attend the final rehearsal before its annual series of concerts. Thus it comes to pass that the first visit of The Religious Education Association beyond the one unarmored frontier of the world has left happy memories as well as abiding incentives.

At the very start, Mr. Hellstrom defined one term—*world-mindedness*. This avoided confusion, for we then had something definite before us, the creation of a mental attitude which transcends racial, national, religious and political prejudices of the group to which one belongs. Ministers and directors of religious education grappled with this problem for two sessions, nor was the discussion less interesting by reason of the participation of a few visitors who made up in vigor of statement what they might lack in precision of understanding.

The first evening brought to the platform the distinguished president of the University of Toronto, Sir Robert Falconer, who, in the closing hour of the convention, was by acclamation elected the new president of the Association. His words were of welcome and revealed a familiarity of long standing with the work and aims of the Association. After a few words of graceful response by President Cowling, the Hon. Newton Rowell, who has been for some years the Canadian representative at the League of Nations, gave a clear and illuminating picture of the present stage of the process

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in which world-mindedness is finding expression in political collaboration for world order. And then that masterly presidential address of Dr. Cowling! We soon saw that a religious view of the universe involved that it be conceived as "of the nature of a person," and that actions and policies must be judged according to personal values. At once we were lifted into the kingdom of ends and not left to drift on a stream of forces moving blindly to an unknown goal. Every reader will want to have the address in full, and elsewhere in this issue it is ready for him.

A new feature of this convention was the effort to work through conference to conscience. Even before any hint of direction had been given, the membership of the convention was divided into ten small groups including between twenty and thirty persons in each. Each discussion group passed through two stages. At the first session an effort was made to learn of every experiment known to members by which world-mindedness had been induced in the life of children. A great variety of mixed groups was brought in parade before our minds, varying from the frequent invitation into the home of children of alien race or nation, to the larger boys' camps into which are brought many selected boys of several national groups. The visit of students from other lands to Sunday school and the occasional presence of such persons in the church pulpit stood out as familiar in many places, while for those of more advanced age colleges provided institutions like the Cosmopolitan Club of New York. At the second session of the discussion groups some attempt was made to evaluate these experiments in the light of standards which had been worked out in an open forum of the whole convention. At this open discussion, too, several large scale enterprises looking to the production of world-mindedness were reported, and the principles involved clearly set forth. Thus, Sherwood Eddy's camps, the *Survey* explorations and reports, together with the research work of the *Inquiry* were shown, both in their inner meaning and tendency and in their outward contribution to our common need.

Opinion widely differs as to the precise value of the procedure which was followed. For very many—perhaps for most—this was so strange that members were unable to adjust themselves to it until the experiment was almost over. But very few escaped the stimulus to participate in the creative thinking of the convention that came to them in the smaller discussion group as it never would have come in the larger forum. To gain the most from such a procedure, however, one of two factors is needed: either familiarity with the process or sufficient time to allow the members to grow into mastery of the procedure. Neither of these factors was available this year; yet few would regret the experiment or regard it as in any sense a failure.

One issue which confronted several sessions, but was not thought out, was treated thoroughly at the last session of the convention: Is the creation of world-mindedness a problem of character or of intelligence; does it call for more information or more good will? Dr. Watson's closing discussion will interest every reader.

School enterprises in New York and in Chicago were described so that members felt that through the eyes of the reporter they had themselves observed the situations. Professor A. J. Wm. Myers presented the conference with what everyone recognized as a gem—a survey of literature for children and its influence upon their world outlook. This is too fine a piece of work for one to spoil by summary. There was a delicacy of phras-

ing which charmed, and it was not easy to avoid smiling at the suggestion that history is sometimes written so as "to tell the truth, but to tell it optimistically."

The last day seemed to be the best, though doubtless this was because thought had by that time been quickened into sensitive appreciation. Rarely does one hear a more delicate and discriminating paper on any vexed question than Mrs. Fahs' examination of the part played by missionary promotion at the home base in the determination of attitudes toward world affairs. Mr. Galen Fisher proved to be a good comrade in his survey of the influence of the missionary enterprise abroad. But a most interesting feature was the explicit affirmation by several outstanding representatives of the organized missionary movement that the general principles and policies for which these speakers indirectly pleaded were accepted as the basis of administration by the boards, and of action by the missionaries themselves. While there was frank admission that one may still find many exceptions—missionaries and administrators who still have something like a superiority complex in relation to peoples of other religions—there was a refreshing assurance that these people are becoming more and more exceptional.

Quite in keeping with this was the brilliant address by Dr. James Endicott, who spoke out of twenty years' experience in China. Confronting a tired audience, he soon aroused them by his kindly humor and commanded their attention by his incisive logic and originality of presentation. Nor was this success a less notable achievement since it came after a careful but critical analysis of the historical influence of Christianity in relation to the wider sympathy which we were seeking. Professor Gifford of Montreal had indeed taken pains, even if he also gave some to those who are wedded to traditional views of Bible and of church.

The program committee decided to devote one evening to the positive obstacles to world-mindedness arising out of economic rivalry and out of racial antipathy. Mr. Kirby Page sharply presented the double problem arising out of the growing economic interdependence of the peoples, while political nationalism makes for increasingly sharp separation, modified only by the recent developments in the League of Nations. Rabbi Brickner of Cleveland voiced in earnest tones the cry of a people long oppressed and still despised by those who should know better.

Crowded beyond the provision of seats, the last session was stirred by the characteristic closing address of Dr. Soares, in which so many streams of thought converged in a warm blooded and finely phrased reassertion of positive religious values. Of course, a sense of humor is desirable in hearer as well as speaker, when one listens to the warning that men used to think that God really did things—"they had not learned better then, for they did not know psychology." If any tender spirits had begun to wilt in the prevalent tendency to analysis, refreshment came at last, and everyone was assured that there was religion as well as education among these keen thinkers and alert teachers.

And so all's well that ends well. Business demanded a few minutes in order that some new arrangements might be authorized and then this four days' convention closed with a rich expression of aspiration in the prayer in which all joined, though it became vocal in a Filipino delegate, Mr. Ambrosio of Union Seminary.

ADDRESS OF WELCOME

SIR ROBERT FALCONER, K.C.M.G., LL.D.*

Mr. President, Ladies and Gentlemen:

The great honor has been done me of being asked on behalf of the Canadian people, and more especially of those in Toronto who are interested in this Association, to say a few words of welcome to our friends who have come for this assembly.

I presume that a number of those here this evening are Canadians, and if so, it is an evidence of the volume of goodwill that will be displayed for our friends from across the border during their visit to us.

I am fully justified in expressing a very warm welcome to our American friends on behalf of my Canadian countrymen. We have visitors of all sorts to Canada, but none are more welcome than those who bring us an educational or a religious message, and when those two are combined, the welcome should be all the warmer.

We know you, we know you well; you are our near neighbors. You know us, and you have taken far more from us than we have wanted to give you! We hope it is for your country's good. It is not for our country's good. The only message that I can give you in that respect is that I wish you would see that your Senate and Congress enact the "Quota Law" against Canada!

You represent a great Association this evening. I have known it for many years. In coming to Toronto, it is coming to a center where it will feel itself at home; because this city undoubtedly is interested in religion and it is also interested in education. You come to us also with excellent traditions. If I am not mistaken, as my mind wanders back over the years, this Association took its rise at that time of great enthusiasm when President Harper called into being so many of the vital things in the higher education of the United States. It was to his energy, his insight, and his power that this Association owes its birth. Whatever President Harper touched, he made into a living thing; he brought forth new ideas and sent them far and wide. He was a man who thoroughly believed in education. Up to the time that this Association was called into being, religious education was too stereotyped. Begun in a small way, this Association has ever since sought to quicken and broaden religious education.

All down through the ages, religion and education have been closely identified. They are separate spheres and yet they have always been closely identified. While they are sometimes divorced, the question of their mutual relationship is bound to reappear again and again, and it is true that the very effort to understand their mutual relationship is itself a process of education.

Your subject is that of world-mindedness. I do not know how you are going to treat it, but presumably you will take into consideration the conditions that have arisen in our modern world, and because of these conditions, therefore, consider how you may readjust your education and your religion to meet them. Those of you who are older than I am and perhaps some of those who are coeval with me will remember that in our earliest

*Sir Robert is president of the University of Toronto. At the annual meeting he was elected president of The Religious Education Association for the ensuing year.

days, and in those days that immediately preceded our period, most of this country and of the United States was still bordering on frontier conditions, and that meant that life was comparatively simple. We lived in little communities separated from one another. Communities with individuality they were, partly because they were separated, but nevertheless simple communities. Society was simple. There were not many strata in it. It possessed homogeneity. Education was simple. A few things were taught and it was regarded as unnecessary that there should be more than a few. Possibly those few were well taught, although I am not one of those who believe that we must hark back to the past to find the Golden Age. The more we study that past, the more we realize we are in a Golden Age ourselves.

In addition to that, religion was simpler, and it was authoritative. It dictated. It laid down the law. It laid down doctrines and people had to accept them. Life in such an environment was shut off with a simple society, a simple education, and a simple religion, and people could have fairly clear-cut ideas as to what should be done in that locality; they had more definite views of what was right and wrong. Of course, it was according to the standard by which they acted and the society in which they lived. Whether we like it or not, we have got far away from that; we are out in a larger world.

Transportation has made a tremendous difference. It used to take six weeks to cross the Atlantic. Now you can do it in six days. It used to take a month to get messages sent over, and now the mails are coming in and going out all the time. We have our morning paper with the news of what happened yesterday in Geneva. We have the radio sending messages all over the world. We hear the living voice. Whether we like it or not, into our very homes come ideas from everywhere. We are no longer simply living by ourselves in little communities. We are no longer able to stand by ourselves over and against the outsider or foreigner and say he is a dangerous person—"Keep away from him! He is low morally; he is something you have to avoid; keep by yourself!" We cannot do it. We are far from that. So education has changed into a much wider thing, and the young man and young woman is taken into a world far more subtle, full of far greater temptation, a world in which the material for education is far more varied, in which the balancing is far nicer, so that very often they do not see as clearly as their fathers or mothers did exactly what the right thing is.

Therefore, serious minded people must give a great deal of anxious thought as to how religion is to be fitted into education. Is it only by reading the Bible in the schools? Not at all, but by something far broader and deeper than that. How is religion to be fitted into education? How is education to be influenced by religion? The two cannot be divorced, but they must be brought together in a new way.

So important it is, therefore, that all those who are interested in our education, who know something of the moral problems of the age, who know something of the educational difficulties of the time, and who know the profound movement within the religious world—all who are interested in these things must turn with anticipation to a meeting of this kind.

Therefore, it is with peculiar pleasure that on behalf of our Toronto citizens I welcome you, President Cowling, and the members of the Association over which you preside, and I hope you will have not only a profitable but a very enjoyable series of sessions.

THE PRESENT SITUATION IN WORLD AFFAIRS

HON. NEWTON W. ROWELL, K. C., LL.D.*

Mr. President, Ladies and Gentlemen: In discussing a theme of international importance it is not inappropriate to point out how small the world has become in modern times by reason of modern inventions, facilitating transportation and inter-communication between the nations of the world.

But, Mr. President, I am not aware of any discovery so far made which would enable one to compass the world in thirty minutes, the task you have assigned to me tonight. We must, therefore, direct our attention to two or three points in the world situation. Not in Washington, not in London, not in Paris, not in Rome, not in Tokyo, is the centre of the world's thought tonight, but in Geneva and in the events transpiring there. The other centre of international importance and significance at the present time lies on the other side of the Pacific, in China. Peking and Geneva represent today the two most important centres of interest in international affairs; one the seat of the most ancient civilization, where a nation of over 400,000,000 people is struggling to establish a new order and to give expression to the ideas of nationality and self government, the other the seat of the most modern of political institutions, the League of Nations, through which the nations are cooperating for the preservation of peace.

The most significant and disturbing feature in the international situation in the years preceding the war was the increasing competition in armaments between the great nations of the world. Each nation justified its increase in armaments on the ground that it was necessary to do so to defend itself and its frontiers against some other neighboring nation.

The most significant and hopeful feature of the international situation since the war has been the movement on the part of the nations to substitute for competition in armaments in preparation for war, cooperation among the nations for the preservation of peace.

Less than seven years have elapsed since the signature of the Treaty of Versailles, a very short period in human history and yet long enough to enable us to judge of the trend of international events. What has been the record of these seven years. May I first refer very briefly to a few of the difficulties which faced the movement to establish a new international order, based on cooperation between the nations for the preservation of peace.

First, and one that is frequently overlooked, is the revolutionary change in the form of government of several European nations. Great monarchies were overthrown in Germany, Austria and Russia. These were authoritative forms of government and the people were accustomed to live under them. Suddenly that form was swept away and a new form substituted—Democracy in Germany, democracy in Austria, an inverted autocracy in Russia. People fail to recognize that when you change a system of government and substitute for a centre of authority that the people have been accustomed to obey another source of authority, it is impossible to expect immediately the same degree of internal order and stability. It takes time for the new to become established in the confidence of the people. Many of the difficulties with

* Mr. Rowell is Canadian representative at the League of Nations.

which some of the peoples of Europe have been laboring have been due to the inevitable results of these great constitutional changes.

The second I would mention was the decision of the United States not to enter the League of Nations. I mention it here without a word of criticism, but only because it is necessary to a proper understanding and appreciation of the present international situation. Undoubtedly one of the greatest disappointments to all believers in international cooperation for the preservation of peace was when our sister nation to the south decided that she could not join in that great international experiment which she had done so much to establish. That discouraged and disheartened many who thought that the League could not succeed without the cooperation and participation of the United States. The loss to the cause of international cooperation has been very great, but it was not fatal, as some feared it might be. The movement is still going on.

Another difficulty is the excessive nationalism which has characterized some of the newer nations and which has erected barriers between countries in Europe and has operated as a divisive and disturbing force. Nationalism or national spirit within proper limits is a good thing, but that excessive nationalism which would stir up racial antagonism and build up barriers between peoples, interfering with trade, interfering with transportation, and interfering with communication between them, provokes the spirit of conflict rather than the spirit of peace.

In certain countries there has been a recrudescence of vocal and aggressive militarism, the assertion of the right of force, and of force alone, to dominate and control. Perhaps the most striking illustration of that spirit is the present Prime Minister of Italy, Mussolini.

Russia has also contributed to the general unsettlement and there has been the disturbing effect of the international propaganda carried on by Soviet organizations. All these have been unsettling factors in the international situation and have had an important bearing on the course of events since the great war.

But notwithstanding all these and other difficulties and discouragements, the past seven years present a truly remarkable record of progress and achievement in the international sphere.

I would put first the organization and work of the League of Nations, which now embraces some fifty-five nations representing three-fourths of the world's population, and is steadily working toward the establishment of the principle of settling all international disputes by conciliation, by judicial determination, or by the decision of an arbitral tribunal. I have neither the time nor the intention to dwell upon its great work, but I will give you but two illustrations of its recent achievements. First, the settlement of the Greco-Bulgarian War last autumn. Here a dispute in the Balkans which might have set all Europe aflame once more, was settled in the short space of two weeks, due to the existence of this method of international cooperation which we call the League of Nations. The second was the financial rehabilitation of Austria, a nation on the verge of disintegration by reason of its financial difficulties. When all other sources of help failed it was placed on its feet again by the League of Nations.

As a result of this movement for international cooperation for the preservation of peace we have in existence in the world today that which never existed before—an organization for cooperation embracing fifty-five nations

and three-quarters of the world's population, actually functioning, and successfully functioning, and accomplishing its great purpose.

Then the next great advance is the organization and work of the Permanent Court of International Justice. I cannot mention the work of this Court without paying a tribute to the leadership which the United States has given in the movement for its establishment. The United States pioneered the movement. The American Bar Association led the movement in the United States. It was a representative of the United States who brought the proposal of a Permanent Court before the second Hague Conference. A distinguished representative of the United States. Mr. Elihu Root, sat on the Commission which framed the Constitution of the Court. Another distinguished American jurist, Mr. John Bassett Moore, is a member of this Court. We had the pleasure of hearing Mr. Moore deliver a series of most interesting addresses at Toronto University last autumn. We are all glad to know that the United States, which led in the movement for the establishment of the court, has now decided, by action of its President and Senate, to adhere to the statute creating the Court.

Then let me mention a third achievement—the Washington Disarmament Conference in 1921—that great gathering which resulted in an agreement among the principal naval powers of the world for the limitation of naval armaments. That in itself was a great achievement. Up to the Washington Conference there had been no agreement between the great powers to limit armaments and weapons of war. That agreement has created a precedent which I am sure promises much for the world. You, Mr. President, have referred to the more than one hundred years of peace between the United States and Canada. More than one hundred years ago these two kindred peoples made one of the very first agreements for the limitation of naval armaments—the Rush-Bagot Agreement of 1817—limiting the naval armaments on the Great Lakes between the United States and Canada. I cannot remember the exact figures but I think it was one vessel not exceeding one hundred tons burden and armed with one eighteen pound cannon on each lake. This further interesting fact should be noted, that both nations agreed that any other armed vessels on these lakes should be immediately scrapped, and that no more vessels of war should be there built or armed. Although that agreement could be terminated by either party on six months notice, it has stood for more than one hundred years as a testimony to the common sense and peaceable intentions of both nations.

In the 1924 Assembly of the League of Nations they considered the great problems of arbitration, disarmament and security, and agreed upon the "Protocol" to put into effect the conclusions reached. Though the Protocol did not go into effect, because some of the nations were unable to agree to all its provisions, the spirit of the Protocol remains.

It was followed by Locarno, of which we have heard so much in recent months. The Locarno Agreements mark a very great advance in international relations. It is the first occasion on which great powers like France and Germany have agreed that they would never go to war again, no matter what the circumstances, and have made provision for the settlement of all disputes between them by peaceable means. I wonder if we appreciate the full significance of that fact? It is a solemn covenant between France and Germany that they will never make war against each other again, and never will in-

vade each other's territory again. Great Britain, Italy and Belgium, as well as France and Germany, guarantee that this treaty will be carried out.

The special assembly of the League of Nations now in session was called for the one purpose of admitting Germany to the League, and giving her a permanent seat on the Council, so that the Locarno Agreements may be put into force. Germany has not raised the difficulty; it has arisen from another source, because some other nations have desired to take advantage of this opportunity to claim a permanent seat on the Council of the League for themselves, and threaten to block Germany's admission unless they are given permanent seats also.

May I draw attention to the Constitution of the Council, because it is necessary to a clear understanding of the present situation. There are two classes of members, permanent members and elected members. There are at present four permanent members—Great Britain, France, Italy and Japan—and there is a seat for the United States if she chooses to take advantage of it. Under the treaty she does not need to be elected: it is there. The treaty provides that the permanent members may be increased by the unanimous consent of the Council and the vote of the majority of the Assembly. The other six members are elected each year by the other nations, at the Annual Assembly of the League. Both Brazil and Spain have held seats on the Council, as elected members, ever since its organization. They are now seeking permanent seats. Poland has never been elected to the Council. The permanent seats were intended for the great powers which have the chief responsibility of maintaining the world's peace. The elected members chosen from the other powers can be changed from year to year. These lesser powers do not carry the same responsibility as the great powers. It would change the fundamental character of the council to include other than the great powers among the permanent members, and in addition it would be strengthening the Council at the expense of the Assembly. So, quite apart from any question of Germany's right to admission, I submit that in the interests of the League itself Germany should be the only nation admitted to a permanent seat on the Council at the present Assembly.

I admit the situation is a difficult one, but I have faith that it will be worked out, even though it may not be worked out just in the way one considers most desirable. If there should be failure, it will not be the failure of the League or its machinery, but failure due to secret agreements or understandings entirely outside of the League, born of the old diplomacy and not of the new.

There have been so many occasions during the past seven years when we have been told that the League of Nations was dead or had been wrecked or ruined, and we have found it fresher and more vigorous after every death or wreck or ruin, that one is not disturbed about the future. We may differ as to the form of this international organization, but back of it lies the great conception that in this century of the Christian era the time has come when all nations should be prepared to settle all their disputes by peaceable means rather than by the cruel and bloody arbitrament of war.

It is because that great principle is embodied in this organization that it has lived and will continue to live, notwithstanding all difficulties and discouragements. Therefore, reviewing the situation as one sees it from the standpoint of Europe and the nations that border on the Atlantic, the past seven years have been seven years of wonderful achievement and of remark-

able progress in the development of this great ideal of substituting justice for force as a means of settling disputes between nations.

Then just a word on the other centre, Peking. It is probable that before this century closes, the most important international activities of the world will be around the basin of the Pacific, and China with her population of over 400,000,000 people must there play a most influential, if not a dominating part. Undoubtedly the situation in China at the present time is a most perplexing one, a baffling one. No one can foretell the military developments in China. We do know that three great military leaders, each one in command of a powerful military force, are struggling for supremacy—Chang Tso-lin, the war lord of Manchuria, Marshal Wu Pei-fu who largely dominates the valley of the Yangtse, and General Feng Yu-Hsiang, the Christian general, with his headquarters at Kalgan and who is now in control of Peking and the Peking government. Civil war may continue for some years yet, but the amazing thing is that the life of China can go on notwithstanding civil war. Most of the people of China live their lives regardless of the military operations that are going on, and these military operations will come to an end sometime. Time does not count in China as it does with us. It is not necessary that the war should be over in a year or two. They can take their time and they are steadily moving towards the development of a real national sentiment. That national sentiment in time will no doubt demand real national unity which is their greatest lack at the present time.

I do not think, Mr. President, that there is any single feature in the international situation more significant than the changed attitude of the powers toward China today, as compared with twenty or twenty-five years ago. If the events which happened in China during the year 1925 had happened twenty or twenty-five years ago, without a shadow of doubt the powers would have sent their military and naval forces to China and there would have been another Chinese war. I do not think there is any better evidence of the change in public opinion with reference to war than the fact that under provocations of this past year the powers have kept their hands off China and are seeking to negotiate in a peaceable way a satisfactory arrangement.

China must be given her freedom. These unequal treaties must be modified. It is neither the time nor the place to discuss the matter, but may one venture to express the hope, the confident hope, that just as the situation in Europe appears to be clearing up after years of strife and turmoil, the situation in China will clear up, perhaps not so speedily but in due time, that a peaceable solution will be found for all of China's international problems, and that China, the most ancient nation with the most hardy, thrifty and industrious people of the world, will take her place on the Pacific as one of the great powers of the world.

Mr. President, these changes have only been possible because the public opinion of the world has been back of this movement for international cooperation for the preservation of peace. Today public opinion after all is the most influential factor in governments. Governments will yield to public opinion. They must yield to public opinion in all democratic countries.

While I will not encroach upon your subject, Mr. President, "The Place of Religion in World Affairs," may I close with the suggestion that one of the great opportunities of the Christian church today is to help in the creation and development of a sound public opinion in favor of settling all international disputes on principles of reason and of justice rather than by force and the arbitrament of war, and in promoting cooperation among the nations to ensure the establishment and maintenance of justice and peace.

THE CONCERN OF RELIGION IN WORLD AFFAIRS

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I am sure that everyone who is fair-minded and well-informed will agree with Mr. Rowell that the world has made gratifying progress toward the establishment of world peace in the last seven years. On the other hand, as we look back over the centuries, we find that men have been thinking about this problem for a long while, and the progress made has not been very encouraging.

I wonder if it would try your patience too much if I should read three or four statements which seem to me to have a very direct bearing upon the whole matter of world peace, particularly upon the phase of it about which I have been asked to speak tonight, "The Concern of Religion in World Affairs." The first of these passages was written about twenty-four hundred years ago, and is found in the fourth chapter of the book of Micah:

"And many nations shall go and say, Come ye, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge between many peoples, and shall reprove strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. For all the people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever."

It was clearly the conviction of this writer that permanent peace can be established only upon the basis of righteousness. Now let me place alongside of this statement another statement written something over one hundred years ago—in September, 1815, at the close of the Napoleonic wars. It is "The Act of the Holy Alliance":

"In the name of the Most Holy and Indivisible Trinity.

"Their Majesties the Emperor of Austria, the King of Prussia, and the Emperor of Russia, having, in consequence of the great events which have marked the course of the three last years of Europe, and especially of the blessings which it has pleased Divine Providence to shower down upon those States which place their confidence and their hope in it alone, acquired the intimate conviction of the necessity of settling the steps to be observed by the Powers, in their reciprocal relations, upon the sublime truths which the holy religion of our Saviour teaches;

"They solemnly declare that the present Act has no other object than to publish, in the face of the whole world, their fixed resolution, both in the administration of their respective States, and in their political relations with every other Government, to take for their sole guide the precepts of that Holy Religion, namely, the precepts of Justice, Christian Charity and Peace, which, far from being applicable only to private concerns must have an immediate influence upon the counsels of Princes, and guide all their steps, as being the only means of consolidating human institutions and remedying their imperfections. In consequence, their Majesties have agreed on the following articles:

"Art. I. Conformably to the words of the Holy Scriptures which command all men to consider each other as brethren, the Three contracting Monarchs will remain united by the bonds of a true and indissoluble fraternity, and, considering each other as fellow-countrymen, they will, on all occasions and in all places, lend each other aid and assistance; and, regarding themselves towards their subjects and armies as fathers of families, they will lead them in the same spirit of fraternity with which they are animated, to protect Religion, Peace, and Justice.

"Art. II. In consequence, the sole principle of force, whether between the said Governments or between their subjects, shall be that of doing each other reciprocal service, and of testifying by unalterable goodwill the mutual affection with which they ought to be animated, to consider themselves all as members of one and the same Christian nation; the three allied Princes, looking on themselves as merely delegated by Providence to govern three branches of the One family, namely, Austria, Prussia, and Russia, thus confessing that the Christian world, of which they and their people form a part, has in reality no other Sovereign than Him to whom alone power really belongs, because in Him alone are found all the treasures of love, science and infinite wisdom, that is to say, God, our Divine Saviour, the Word of the Most High, the Word of Life. Their Majesties consequently recommend to their people, with the most tender solicitude, as the sole means of enjoying that Peace which arises from a good conscience, and which alone is durable, to strengthen themselves every day more and more in the principles and exercise of the duties which the Divine Saviour has taught mankind.

"Art. III. All the Powers who shall choose solemnly to avow the sacred principles which have dictated the present Act, and shall acknowledge how important it is for the happiness of nations, too long agitated, that these truths should henceforth exercise over the destinies of mankind all the influence which belongs to them, will be received with equal ardour and affection into this Holy Alliance."

This Agreement was formally and officially authorized by three great nations, Austria, Prussia, and Russia, and was informally approved by both Great Britain and France. The statement from Micah represents the convictions of a Hebrew; the Act of the Holy Alliance was Catholic in its origin; let me now place beside these, two expressions from outstanding Protestant leaders of our own generation. Some six or seven years ago, Lloyd George issued a Proclamation as follows:

"THE WAR, in shaking the very foundations of ordered civilization, has driven all thoughtful men to examine the bases of national and international life.

"IT has become clear today, both through the arbitrament of war and through the tests of rebuilding a life of peace, that neither education, science, diplomacy nor commercial prosperity when allied with a belief in material force as the ultimate power, are real foundations for the ordered development of the world's life. These things are in themselves simply the tools of the spirit that handles them.

"EVEN the hope that lies before the world of a life of peace protected and developed by a League of Nations, is itself dependent on something deeper and more fundamental still. The co-operation which the League of Nations explicitly exists to foster will become operative in so far as the consenting peoples have the spirit of goodwill. And the spirit of goodwill among men rests on spiritual forces; the hope of a 'brotherhood of humanity' reposes on the deeper spiritual fact of the 'Fatherhood of God.' In the recognition of the fact of that Fatherhood and of the Divine purpose for the world which are central to the message of Christianity, we shall discover the ultimate foundation for the reconstruction of an ordered and harmonious life for all men. That recognition cannot be imposed by Government.

"IT can only come as an act of free consent on the part of individual men everywhere.

"RESPONSIBLE as we are in our separate spheres for a share in the guidance of the British Empire as it faces the problems of the future, we believe that in the acceptance of those spiritual principles lies the sure basis of world peace. We would therefore commend to our fellow citizens the necessity that men of goodwill who are everywhere reviewing their personal responsibilities in relation to the reconstruction of civilization, should consider also the eternal validity and truth of those spiritual forces which are in fact the one hope for a permanent foundation for world peace."

May I add just a single sentence from Lord Bryce: "Nothing but Christianity can eventually secure the world's peace."

A few years ago one of our leading educators quoted with approval a remark of Herbert Spencer to the effect that the kind of knowledge most worth having is scientific knowledge, and went on to say that war had

proved it. To me the war has proved nothing of the sort. The issues of the war were fundamentally and essentially religious, as I shall try to make clear as we go on. No war has ever been fought over issues so fundamental as those which concerned us in the mighty struggle through which we have just passed. The questions of right and wrong which were raised challenged the moral order of the universe and called in question the very character of God himself, as interpreted by Jesus. As the war went on, the issues at stake became increasingly clear. The cause of the allies became more and more spiritualized. Step after step was taken in the direction of an unselfish and essentially Christian view of human relationships. Germany, on the other hand, was driven both by the logic of her claims and by the necessities of her illegitimate military undertakings to deny flatly all moral considerations and to ignore completely all spiritual motives. She placed herself squarely in opposition to the moral and spiritual laws of the universe, as interpreted by Jesus, while the aims of the allies were set forth with increasing sincerity, as designed for the good of the whole race. It was a war to end war; with the victory of the allies, a new day of international understanding and friendship was to be inaugurated. Never in history have the Christian conceptions of right international relationships been set forth more clearly or more convincingly than in President Wilson's state papers, and the war closed in a blaze of unselfish idealism.

The final and ultimate basis of all right relationships and of all right procedure everywhere is to be found in the nature of the universe, and, as Huxley has said, "to know the laws of the universe and to order and fashion our conduct in accordance with them" is the whole end of life. There is a story that Margaret Fuller, in sending greetings to Thomas Carlyle through a mutual friend, said, "Tell him that I have decided to accept the universe." Carlyle's comment was, "Gad, she'd better."

The wisdom of this reply is so obvious, where only the relations of material things are involved, that it is a mere matter of common sense to recognize it. If an engineer wishes to build a bridge, he cannot do as he pleases: the universe has something to say about it. If a farmer wishes to plant a field of corn, there are certain laws and principles which he must recognize and obey. No matter from what angle we consider material things, there is implied a universe which behaves rationally, which has its laws and principles, and which makes demands that are not to be avoided. Concerning these laws two things may be said: (1) they are not arbitrary and (2) we have no option with regard to them. Our freedom consists in finding out what these laws are and in shaping and fashioning our conduct in accordance with them.

I have often wondered who first conceived the idea of a "Universe." It is a very bold conception. It implies the ultimate and essential *unity* of all reality. The universe is a vast and complicated *whole*. It seems very reasonable to assume, in such a universe, where law and order prevail with reference to one part of its make-up—material things—that there should also be some order and system with reference to the other part—personal units. It seems hard to believe that there is thought and purpose on the material side, and mere chance and chaos on the personal. It seems much easier to suppose that there are laws which have to do with people—moral and spiritual laws, in the same way that there are laws which have to do with things—the laws described in chemistry and physics and the other sciences. These

moral and spiritual laws of the universe are an integral part of the whole. They cannot be avoided or trifled with any more than you can escape or trifle with the laws of growth or gravity. In other words, a man is confronted with a universe in his moral and spiritual proceedings in precisely the same way as he is confronted with a universe if he wishes to build a bridge or plant a field of corn. He cannot do as he pleases. Here again, the universe has something to say about it. If he is wise, he will try to find out what the universe requires and, having found out, he will shape his conduct accordingly.

It is the task of religion to interpret to men those demands of the universe that have to do with people, and to persuade men to obey them. There is no royal way to an understanding of the universe from the point of view of religion, any more than from the point of view of science. The approach in both cases is through human experience. It has happened, in a few cases, that a single man in the short period of his own lifetime has been able to discover and to formulate nearly all we know so far of the requirements of the universe in a limited field. Euclid came very nearly doing this in geometry and Aristotle in deductive logic. These sciences have made very little progress since these men lived, thousands of years ago. In most cases, however, it has taken a great many men working through long periods of time to tell us what we know of the requirements of the universe in a particular field. In the field of religion mankind is particularly blessed by the marvelous insight of Jesus. All through the centuries and among all peoples there have been religious teachers and guides of great worth. But Jesus is unique. He is the great moral and spiritual genius of our race. His insight lays bare to us those demands of the universe which have to do with moral and spiritual relationships—the relationships of men to God and to one another. This is what I understand him to mean when he says, "He that hath seen me hath seen the Father." For Jesus the universe is personal. This personal universe he discloses in his teachings and character.

Jesus never claimed to be a dictator of arbitrary moral values. The authority of his teachings does not depend upon any personal claim he makes for them, but upon the essential nature of the universe, to which his own spiritual nature responds and which he faithfully sets forth in his acts and works: "My teaching is not mine, but his that sent me." His teachings are true, not because he claims them to be, but because, when they are accepted and practised, the believing follower thereby establishes relations of correspondence between himself and the moral and spiritual laws of the universe, and the nature of the universe is made manifest to him in his own resulting experience: "If any man will do his will, he shall know of the teaching, whether it be of God or whether I speak of myself"—that is, whether it is merely personal and arbitrary, or whether it is inherent in the very nature of reality.

If we may assume that Jesus speaks with authority regarding the moral and spiritual laws of the universe, then it becomes of prime importance to know what he regarded as essential. I am persuaded that many things which have been emphasized by the various branches of the Christian church are not part of the essential requirements of the universe, as interpreted by him. The Christian church has undertaken to emphasize, in the name of Jesus, a

great variety of things of trifling importance or of no importance at all, at the expense of what is really fundamental. Its emphasis has often been wrong and its perspective wretchedly confused. The awful catastrophe through which we have just gone and the wretched condition in which the world finds itself today are due, in no small measure, to the fact that Christian people have not constantly and steadily placed the emphasis upon things which Jesus declared to be fundamental. Where did Jesus place the emphasis? What things did he regard as really fundamental? What are the essential moral and spiritual demands of the universe, according to him?

As I understand the teachings of Jesus, there are three things which he regarded as fundamental to all else. The first is his conception of God. Someone has said that the great problem in philosophy is, "Is the universe personal?" I believe this is the greatest and the most important question in philosophy and in life. The answer that any one gives to that question will make a greater difference in what he becomes and in the relationships he maintains than any other decision he may make. What kind of universe do we live in? What is the ultimate and essential nature of the sum total of reality? As I conceive it, there are just three possible answers to this question.

The first is the answer of those who say, "I do not know." It is the answer of agnosticism. The desire of people today to have "a reason for the faith that is in them" is commendable. Their unwillingness to accept any answer to any great question on the basis of mere authority must not be condemned. An inquiring and scrutinizing attitude, particularly on the part of young people, is normal and wholesome. Tennyson was doubtless right when he said,

"There lives more faith in honest doubt,
Believe me, than in half the creeds."

One feels in sympathy, too, with Josh Billings, I think it was, who said, "It is better not to know so much, than to know so much that ain't so." But commending doubt as a method of intellectual inquiry is a very different thing from accepting it as a final resting place. A mere negative attitude does not constitute any permanent answer to any great question, and any man who goes through life without working out for himself some working solution of life's great problems involves himself inevitably in a species of intellectual bankruptcy.

Any attempt to regard agnosticism as a final answer to our question, "What kind of universe do we live in?" involves itself in a logical contradiction. When the modest attitude of "I do not know" becomes the arrogant reply of "Nobody can find out" there is implied a complete knowledge of the universe, and the contradiction is obvious. I am often reminded, in this connection, of an incident which a friend of mine told me from her experience as a teacher in the public schools. She had given a problem in arithmetic to some small boys who had not advanced very far in their studies. One of the boys, who had used a great many more figures than were necessary but without solving the problem, wrote at the bottom of his paper, "It can't be done." It is, of course, possible that some great mathematician, discovering some inherent contradiction in the problem, might have been justified in saying, "It can't be done," but obviously the boy just beginning his studies in arithmetic was in no position to render any such verdict.

Such negative pronouncements imply a complete knowledge of the field involved.

Agnosticism, then, whether in the modest form of a questioning attitude or in the more arrogant form of dogmatic negation, furnishes no answer to our question, "What kind of universe do we live in?"

A second answer is that of those who say, "The universe is essentially a mechanism and nothing more." There can be no question that there is a great deal of mechanism in the universe. The so-called "battle between science and religion" has, for the most part, been waged at just this point. Many religious people have undertaken to deny the facts of science in the supposed interest of religion, and, on the other hand, many authorities acquainted with these facts, have attempted to interpret them in a way that appeared inconsistent with religion. The facts of science should be accepted gladly. Facts everywhere are sacred things, and we should rejoice in their discovery. They show us God's ways of working in his world. Facts are far more sacred than dogmas, and when a fact and a dogma come into conflict, it is the dogma that must yield and never the fact.

And yet when science has told its whole story, it has not answered our question, "What kind of universe do we live in?" To say that it is a mechanism and nothing more, leaves at least two questions unanswered, for which no answer can be found so long as we stay strictly within the field of science. The first is the question of the first origin of things, and the second is the question of the inner essence and nature of force. Granted a beginning and granted a power at work, science does tell in marvelous fashion of the unfolding of that power and of the wonderful forms in which it manifests itself in the physical world; but it cannot go beyond this. Any satisfactory answer to the question of first origins, or to the question of the ultimate nature of force, carries us far beyond the realm of science.

The failure of scientists to answer our question, "What kind of universe do we live in?" in terms of mechanical forces and mechanical laws, leads us to the third type of answer. It is the answer of those who say, "The universe at heart is a person." This is the answer of all the greatest thinkers in the field of speculative inquiry. It is the common answer of all those who hold first rank in philosophy. This view is partially illustrated by the situation in which each one finds himself as an individual. Anatomy and physiology have a great deal to tell us about the mechanism and functions of the human body, but they cannot disclose to us the "personal self." Modern scientific psychology has a wonderful story to tell of the uniformities of our mental processes, but these uniformities do not constitute the real *ego*, the person, the spiritual self, which we nevertheless believe exists in connection with the physical and mental conditions which psychology describes. There is a great deal of mechanism in our bodies, and a great deal of mechanism, too, in our minds, but our real self, the soul of man, is something that underlies all this. The "soul" is in a sense a hypothesis. It is something that we take for granted—an assumption that is needed to explain the facts of our physical and mental life, and is needed still more to give meaning to personal existence and an adequate basis for personal morality. Just as we are convinced that there is a real self, an *ego*, back of the physical and mental facts of our conscious existence, just so is there a real Self, a Person, back of the phenomena of nature which we see around us. Underneath the facts of

the physical world is the everlasting Spirit, and at the heart of reality is the eternal Self.

This is the view of Jesus. His answer to our question is in harmony with the answer of the foremost philosophers. But Jesus goes further than these speculative thinkers. He not only takes it for granted that the universe at heart is a person, but he assures us that it is the highest type of person, and describes the Eternal in terms of all that is dearest and best in human life. He says that God is a Father, whose chief quality is love. What kind of universe do we live in? We live in a universe which is at heart a person, and love is its essential nature. The whole sum total of reality is permeated, through and through, with the spirit and purposes of this God of Love.

This is the first and most fundamental of the teachings of Jesus. The second may also be put in the form of a question—"What is man's place in the universe?" Jesus said man is supreme. Taking the most sacred institution of the Jews, the Sabbath, an institution which commanded not only their religious devotion, but their patriotic loyalty as well, Jesus declares, "The Sabbath was made for man, and not man for the Sabbath." Take the principle involved in this statement and apply it everywhere, and you have the most fundamental criterion of morality, and the standard of judgment by which to test all movements, all creeds and dogmas, all organizations—religious, commercial, industrial and political. Individual human personality is the thing of most ultimate value in the universe. Whatever enlarges and enriches the lives of men is right; whatever dwarfs, or narrows, or embitters human life is wrong. This is precisely the principle which Lincoln embodied in his immortal words—"A government of the people, by the people, and for the people." I wish that some one might phrase the same principle in terms of commercial and industrial life in a way that would be worthy to rank with Jesus' noble utterance regarding the greater worth of a human soul than any religious institution, or with Lincoln's never-dying words regarding the authority and purpose of all true government. Man is supreme, and his welfare must be accepted as the organizing principle of life everywhere. This is one of the basic conceptions of Jesus and one of the foundation principles of democracy as well.

The third of Jesus' great teachings is that the essence of right social relations is to be found in helpfulness and not in exploitation. Paul says, "Bear ye one another's burdens, and so fulfill the law of Christ." Speaking elsewhere of Jesus he says, "Who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant." What does it mean? It means that no man can regard the advantages of his life as private possessions, to be used selfishly for his own ends, and at the same time share the spirit and the mind of Christ. Our advantages, no matter what they may be, whether wealth, or education, or position, or influence—these advantages must be regarded as the measure of our opportunity and of our responsibility to serve the common good. Service is the essence of right social relationships, and unselfishness is the secret of every true life. Jesus taught this in innumerable ways; he practised it himself, and he made upon his own generation, and upon every generation which has followed, the impression that he was utterly sincere in what he taught and in what he did.

These three great teachings of Jesus—his doctrine of God; his estimate

of the place and worth of man; and his teaching that service is the essence of right social relationships—these three are fundamental to everything else that Jesus taught. The universe is actually constructed in the fashion these teachings imply. The acceptance and practice of these teachings bring us into relations of correspondence with the moral and spiritual laws of the universe, and in this way alone can the possibilities of our lives be realized or our institutions be permanently established.

Germany ignored these teachings and attempted to set up a civilization on the basis of a fundamentally different view of life from that of Jesus. Look at Germany's answer to every one of the great questions we have discussed and you will see that her answer in every case is diametrically opposite to that of Jesus.

What kind of universe do we live in? Jesus says that we live in a universe that is essentially love. Treitschke says that war is inevitably involved in human progress. But nothing is inevitably involved in anything, except it be in the nature of the universe. Treitschke's statement, therefore, implies that the universe is of such nature that it inevitably uses war as a method of working out its purpose. The view of God here implied is diametrically opposite to that of Jesus. Take any of the blasphemous utterances of the Kaiser and compare his conception of God with the God that Jesus taught us to love, and one is shocked at the ugly contrast. There is no more similarity between the God with whom the Kaiser claimed to be in league, and the God of Jesus, than there is between light and darkness. They are exactly opposite. Literally thousands of illustrations could be cited from the utterances of representative Germans the past fifty years showing conclusively that they deliberately believed in war; that they regarded it a holy thing; that they held that the essential nature of the universe is expressed therein and its purposes worked out by its means. For them the universe was stripped of its moral attributes, justice, mercy, faithfulness, love, which Jesus declared to be its essential qualities.

Take the second question, "What is man's place in the universe?" Jesus says, "Man is supreme." Germany said, "Man is secondary; the state is supreme." This being granted, it followed that whatever increases the power of the state is right and whatever tends in the opposite direction is wrong. This was the foundation of Germany's whole philosophy of morals. Germany was entirely consistent when she called upon her men and women to sacrifice everything for the state. The state being supreme, the rights and welfare of individuals are entirely subordinate. What a reversal of the teachings of Jesus! Wherever you find any kind of institution, whether ecclesiastical or political, set up as an end in itself, as a thing of supreme worth, you have something which is contrary to the moral laws of the universe, as interpreted by Jesus, and something which, in the long run, will collapse and fall. Man is supreme and his welfare is the only final and ultimate consideration.

As for our third question, "What is a man's true relation to his fellows?", what could be more contrary to the Christian view than the view which steadily gained acceptance in Germany for fifty years before the war? In the middle of the last century Trietschke began to teach that Christian principles hold when applied to individuals but that they have nothing to do with relations between states; that the only virtue of a state is power and its only crime is weakness. Nietzsche was bolder and said in effect that

Treitschke was right, but that he did not go far enough; that Christian principles have nothing to do with the relations of states, neither do they apply to the relations between individuals; a strong man not only has the right, but he is under obligation to take away from a weak man everything that the weak man has, and use it for his own upbuilding. Nietzsche claimed this to be the law of nature, and held that in this way the race is to be improved and a superior type of man built up—the superman. Nietzsche conceived of himself as bringing to the world a fundamentally new view of human relationships. He thought of himself as holding a unique place in the history of thought and in the evolution of morality, as well. "I can have no friends; friendship can exist only between equals." "I am strong enough to break history in two."

Ideas like these of Treitschke and Nietzsche were taught in Germany half a century ago and people came to believe in them. There were raised up in Germany two generations and more which were absolutely committed to these views and the resulting theory of life. The war, as conceived by Germany, was but the logical expression and outcome of these preposterous teachings and of the perverted ambitions which were stirred up in Kaiser and subjects alike. These views, which prevailed in Germany for sixty or seventy-five years preceding the war, represented an apostasy from the idealism of the Germany of earlier years; they were in opposition to the moral and spiritual requirements of the universe and they could not long prevail. The Germany whose philosophy of life found expression in the most diabolical war of history was marked for destruction. The universe will have its way. "God is not mocked," and in the long run his will prevails.

It is inevitable that in the long run all human relationships—those between states as well as those between individuals, will be arranged in accordance with the essential teachings of Jesus. I have no more doubt of the ultimate universality of the established teachings of science, and my confidence in both cases is based upon the same conviction, namely, that the universe is built that way.

I have no doubt whatever that in time all human relationships, local, national and international, will be reorganized in accordance with the fundamental moral and spiritual laws of the universe, disclosed by the insight of Jesus; that all the problems that so sorely try the world today, problems of capital and labor, of race, of social levels and of special privileges, of nationalism and international relations—that all these and others will be solved eventually in terms of the teachings of Jesus.

A problem is never settled until it is settled right. What do we mean by settling a thing right? We mean settling it in accordance with the demands of the universe. A bridge is built right when it meets those demands of the universe which have to do with the problems of bridge-building. A field of corn is planted right when it is done in such way that the laws of the universe which have to do with agriculture are met and satisfied. In the same way our social organizations will become permanent and we shall have lasting peace, only when the social structures which we build up are built in accordance with the eternal moral and spiritual laws of the universe.

Jesus speaks to men today with far more authority than he could possibly have had nineteen hundred years ago, and his words of ringing challenge and promise place before men their highest hope:

"Follow me, the life that I live shall ye live also."

"I am come that they might have life."

THE PRESSURE OF ECONOMIC ELEMENTS IN WORLD AFFAIRS

KIRBY PAGE

More wars are caused by stupidity than by deliberate aggression. Thus far the peoples of the earth have not been intelligent enough to keep out of war. The vast majority of men and women everywhere hate war. Yet nothing in our modern world creates the same degree of enthusiasm as does war. Evidence that the great mass of people do abominate it is found in the fact that modern war cannot be waged without conscription and propaganda. It is necessary to stir up the passions and hatreds of the populace before they will fight. How shall we account for the astounding fact that people do with enthusiasm the thing they most hate?

Before we can answer this question, we must remind ourselves of certain essential facts concerning the structure of the existing social order. Industrialism and nationalism are the two dominant factors in world affairs at the present time. Science and industrialism are binding the peoples of the earth together with cords of iron and steel and gold. Inventions in the realm of communication and transportation have made the world into a neighborhood. It is infinitely easier to send a message around the world now than across a county a century ago. Merchandise is now transported from continent to continent with more ease than from state to state a hundred years ago. This advance in communication and transportation has made possible the intensification and expansion of modern industrialism. Nations everywhere are becoming more and more industrialized. This fact has an exceedingly important bearing upon international relations. The more highly industrialized a nation becomes the more dependent it is upon other parts of the world. Industrial nations must secure huge quantities of raw materials—coal, iron, oil, rubber, timber, food, etc.—from other lands. They engage in mass production and therefore produce more goods than can profitably be sold within their own borders. Consequently they must have access to customers in other countries. Moreover, they tend to accumulate more capital than can profitably be invested at home, so foreign fields of investment are needed. Industrialism has vastly increased production and has thereby made possible a huge increase in population. Herbert Hoover has called attention to the fact that Europe now has an excess population of 100 million people who can be kept alive only by the efficient and continuous operation of world-wide industrial organization. Thus we see that the people of the earth are being inextricably linked together.

The United States, like all great powers, is becoming more and more industrialized and is therefore increasingly involved in international affairs. Foreign trade is assuming an ever larger place in the life of the nation. The value of American imports rose from 1,813 million dollars in 1913 to 3,450 millions in 1924, while the value of exports rose from 2,466 millions in 1913 to 4,311 millions in 1924. In the matter of raw materials the United States is far more self-sufficient than any other great nation, and yet in several important respects we are dependent upon imports. This is notably true of crude rubber and crude oil. "The world's export of rubber in the year 1923 was valued at \$240,000,000 of which the United States imported \$185,000,000 worth, or 77 percent of the total. Ninety-five percent of the rubber

used today comes from plantations located in one geographical region—south-eastern Asia and the neighboring islands—and in districts under the control of Great Britain, Holland and France.” The United States produces about 60 percent of the world’s supply of oil, and yet we are a heavy importer of oil. Concerning future prospects Sir John Cadman, former chairman of the Inter-Allied Petroleum Council, said: “Before 1930 the United States may easily be relying upon foreign sources of supply for at least half, possibly more than half, of the oil demanded by her domestic requirements.” Mr. Hoover has sounded a note of warning in these words: “Unless our nationals reenforce and increase their holdings abroad, we shall be dependent upon other nations for the supply of this vital commodity within a measurable number of years. The truth of the matter is that other countries have conserved their oil at the expense of our own. We must go into foreign fields and in a big way.”

Enormous sums of American capital are now being invested in foreign fields. Whereas the total amount of American foreign investments in 1913 was between one and two billion dollars, this amount had risen to about ten billions at the end of 1925. We are now increasing our foreign investments at the rate of a billion dollars per year. Moreover, our war loans to the European nations total about eleven billion dollars. With a total of 21 billion dollars in overseas loans and investments—an amount larger than the entire national wealth of Canada and twice the total wealth of Belgium—the United States is bound with cords of gold to practically every other country in the world. Hundreds of thousands, perhaps millions, of American citizens are holders of foreign securities, and consequently are financially concerned with international relations. The whole tendency of modern commerce and finance is to make the entire world an economic unity. In such a world, isolation—splendid or otherwise—becomes an utter impossibility.

In contrast with the economic interdependence of the peoples of the earth is their political division. Mankind is divided into about sixty nations, each of which claims absolute sovereignty. *Nationalism* is one of the mightiest forces with which we must reckon. And yet it is in large part an artificial creation. It does not spring from any one source. The factors which combine to produce nationalism are race, language, geography, religion, culture, history and tradition, common economic interests. Nationalism is a sentiment. Professor Zimmerman says: “Nationality, like religion, is subjective; psychological; a condition of mind; a spiritual possession; a way of feeling, thinking and living.” Patriotism is one of the most powerful of all sentiments, and coupled with the theory of national sovereignty, is one of the major divisive forces of our day. National boundaries tend to become international barriers. The people of the various nations are taught that they are different from, and of course superior to, other peoples. Each nation exaggerates its own virtues and underestimates its own faults, while depreciating the good qualities of other nations and grossly distorting their vices. This combination leads to fear, suspicion and hatred. Thus is generated a temper which endangers friendly relations between nations.

The situation would be less menacing if it were possible for nations to live by themselves, with only a minimum of contacts with other people. But modern industrialism has forever destroyed the possibility of any civilized nation living aloof from the rest of the world. A major consequence, therefore, of economic interdependence and political division is *imperialism*. If

an industrial nation is to achieve and maintain power, wealth and prestige, it must have access to raw materials, markets and fields of investment outside its own borders. In a world of nationalism, with its consequent division, fear, suspicion and enmity, and a world of industrialism, with its interdependence, imperialism is an almost inevitable consequence. National interest demands uninterrupted access to backward parts of the earth with rich stores of raw materials and millions of potential customers. Therefore political and economic control of these areas becomes a dominant desire of industrial nations.

In seeking to be successful in this imperialistic struggle, the various nations maintain heavy armaments. Thus imperialism leads to *militarism*. In order to protect national honor and national interests the peoples of Europe spent 40 billion dollars upon armies and navies during the period from 1871 to 1913, the rank in total expenditures for armaments being: France 8,568 million dollars, Great Britain 8,401 millions, Russia 7,581 millions, Germany 7,434 millions. But even with huge armies and navies, nations do not feel secure, so they form *military alliances*. Alliances lead to counter-alliances, culminating in the *balance of power* system, with continents divided into two great armed camps. In such a world any overt act that threatens to disturb the balance of power, even though in itself it may possess only minor significance, instantly becomes a potential cause of war. During the decades prior to the war, crisis after crisis brought Europe to the verge of war. Finally the murder of an arch-duke, by threatening to disrupt the empire of Austria-Hungary and thus leave Germany without a strong ally, precipitated the World War.

So long as the spirit of unqualified national sovereignty prevails in a world that is economically interdependent, that long will imperialism, militarism, military alliances, the balance of power, crises and war hover as an ever-present menace over the peoples of the earth. "To the fierceness of private trade competition," says Mr. Wm. S. Culbertson, of the United States Tariff Commission, "has been added national competition; and trade rivalry, instead of being checked, has been intensified and stamped with a national stamp. It may be predicted that this nationalist competitive system, if allowed to continue the course pursued by it in recent decades, will, like Samson in the temple of the Philistines, destroy itself.

One does not need to be an alarmist to sound a warning concerning the probable effects of another great war. Not only are military and naval weapons becoming vastly more destructive, but the increasing interdependence of mankind makes more and more calamitous the economic and financial disruption caused by war. So imminent and grave is the peril that even such a cautious spokesman as Herbert Hoover, in an Armistice Day address in Los Angeles, said: "The world has learned many lessons from the war, but none more emphatic than that its increasing terribleness will, if repeated again, destroy civilization itself. The mobilization of a whole people into war, the inventions of science turned to destruction and the killing of men will make any other great war the *cemetery of civilization*."

It is quite evident that drastic measures are required to cope with the present ominous world situation. One of the primary needs is for *comprehensive international organization* through which the numerous disputes arising between nations may be settled peaceably. There are three stages in the process of substituting reasoned agreement or law for violence: some ef-

fective means of reaching an agreement, some way of administering the agreement, and some agency to interpret its meaning; that is, legislation, administration, adjudication; although it should be pointed out that this chronological order has not always been followed. The whole history of mankind demonstrates conclusively that legislative bodies, executive officers and courts have been necessary to the preservation of peace between individuals, between groups and between states. Is it not obvious that all three are likewise essential to the preservation of peace between nations?

In the Permanent Court of International Justice and the League of Nations we have the beginnings of this three-fold international organization. The prospects for permanent peace depend upon the speed and thoroughness with which the nations of the world strengthen and enlarge the activities of these international bodies. The absence of two or three of the great powers from the League is an international calamity. The attempt to assess responsibility for the failure of the United States to enter the League is a fruitless performance. The real question now is this: Shall we continue to be blinded and paralyzed by passion and partisanship, or shall we forget the feuds of the past and determine our attitude toward the League in the light of the actual facts of the existing world situation? If all memory of the violent controversy of 1920 could be erased, can there be any doubt that the United States would enter the League without delay? We would enter the League not because we believe it to be a perfect instrument—on the contrary, its weaknesses and grave imperfections are fully recognized—but because the place for a powerful nation like the United States is on the inside, where it may aid in determining the character of its activities and the scope of its jurisdiction, rather than on the outside, indulging in harshest criticism. Now that we have decided to enter the World Court, the logical thing to do is to enter the League and seek to strengthen all three of the essential phases of international organization.

It is obvious that international machinery alone can never keep the peace. Before we can be assured of the abolition of war, nations must *develop the habit* of settling their disputes peaceably. Therefore it is of the utmost importance that a new conception of nationalism be proclaimed. The old theory of the absolute sovereignty of the nation needs to be abandoned. It should be supplanted by a new conception of the rights and interests of groups of nations as being transcendent above the interest of any single nation. That is to say, we need to carry one step higher a process which has long been operating. There was a time when strong individuals were sovereign. They acted as they pleased and acknowledged no law above their own desires. There was a long period when cities were sovereign. There was a day when states were sovereign. The principle of sovereignty makes impossible adequate processes of government between sovereign entities. Absolute sovereignty means lawlessness. International anarchy will continue so long as each nation proceeds on this basis. International peace depends upon the creation of effective processes of justice between nations. The creation of these agencies is delayed by the theory of absolute national sovereignty. The price of peace and justice is the willingness of nations voluntarily to surrender that portion of their sovereignty which stands in the way of creating effective agencies of international justice. For a powerful nation like the United States to insist upon absolute sovereignty and to play a lone hand is to obstruct the path that leads away from international anarchy.

For if we insist upon being a law unto ourselves we make it easier for other nations to do likewise. So urgent is the need for a new conception of nationalism and a new willingness to abide by decisions of international agencies of justice that it would be nothing short of a calamity for the world if the United States should insist upon going her own way without regard to international agencies.

Industrialism is rapidly being extended throughout the earth. The struggle between nations for control of markets, raw materials, and fields of investment, is becoming more terrific. Nationalism has never been so intense and powerful as at the present time. In previous decades this combination of industrialism and nationalism has released vast forces of destruction, and has caused the people of the earth to travel in the vicious circle of imperialism, militarism, military alliances, balance of power, crises, war. It is a matter of life and death importance, therefore, that some way be found to break this vicious chain.

Our only hope lies in an effective program of education, along at least six lines: (1) We must bring about a more intelligent understanding of the characters and achievements of other peoples, and thereby dispel suspicion and fear. (2) We must widen the sphere of the sympathy and goodwill of our own citizens to include the peoples of all lands. (3) We must make clear the absolute interdependence of peoples, as a result of science and industrialism. (4) We must reveal the supreme danger of arbitrary national action in an interdependent world, and show the fallacy of the doctrine of unlimited national sovereignty. (5) We must endeavor to create and strengthen appropriate international agencies of justice, as well as voluntary organizations for constructive international purposes, and help peoples and governments to form the habit of seeking the peaceable settlement of every international dispute. (6) We must emphasize the ineffectiveness, futility, suicidal tendencies and unethical nature of the war system, and endeavor to create confidence and trust in non-violent means of maintaining natural security and international justice.

Religious educators have no more important and urgent undertaking before them than this task of tearing down the barriers of ignorance, suspicion, fear, hatred and greed which separate the peoples of different nations, and of building up appropriate international agencies through which mutual understanding, confidence, goodwill and cooperation may find effective expression.

RACES, NATIONS AND RELIGIONS—HOW CAN THEY BE RECONCILED?

BARNETT R. BRICKNER*

Mr. Chairman, Delegates and Friends:

The nineteenth and twentieth centuries are often called eras of social progress. What is progress? It is a dogma based on the faith that there is discernible in civilization a trend forward and upward, toward a goal. This trend manifests itself in the gradual and constant improvement of things, making this world a happier place for man to live in.

Many prophets of doom, like Spengler, Petrie, Wells, Dean Inge (better known as the gloomy dean of England), deny that history is a record of social progress. They maintain that we have not learned to master ourselves, even if we have learned to exploit nature. Modern science is held to be a double-edged sword placed in the hands of children, who do not know how to wield it, and who are just as apt to use it for their woe as for their weal. Civilization is a sick old man that is doomed. These complaints we hear from the prophets of doom.

There is something in me that refuses to accept this prophecy. I think of civilization as an adolescent boy whose energies have gone into the building up of tissue and bone, rather than brain and character. But the time comes when this self-same energy will not be so essential for body-building and will direct itself to mind development. Progress has not always manifested itself as a straight line. Its movement has been rather like the tide playing on the beach of time, lurching forward and then backward, but in time covering the beach.

I believe in the possibilities latent in civilization. I have faith in social progress, though its postulates are not always scientifically and philosophically demonstrable. I am an optimist who makes lemonade out of all the lemons which come his way, rather than a pessimist who, when presented with the choice between two evils, chooses them both. The dogma of social progress is my religion: God is the conscious creative spirit of the universe making for constant improvement of man, working through man, not independent of him. I believe that the urge upward and onward in man is universal. I call this urge in us the soul and I believe it to be eternal and immortal like God. *To me, religion is man thinking his highest, feeling his deepest, doing his best.* There can be no conflict between religion—this sort of religion defined in terms of social progress—and what we call science.

You understand now why I am an optimist when it comes to believing in the latent possibilities that exist in the world for the reconciliation of races, nations and religions. This, in spite of the fact that to love one's neighbor as oneself is a spiritual heritage less than 4,000 years old—while to hate your neighbor because he is unlike you is to act on our instinctive animal heritage, which has behind it an incalculable past. The problem of substituting brotherly love, justice, mutual respect and tolerance among races, nations and religions is a problem of substituting in the heart of man the law of God, social progress, for the law of the jungle. The former has to be studiously and patiently cultivated by education while the latter is instinctive.

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If progress toward the prophetic ideals of social justice, righteousness, love and peace, of love thy neighbor as thyself, and love even thine enemy—if progress toward these ideals has been slow, it should not make us despair. It should rather teach us to appreciate how tremendous is the task. We need to be thankful that there is such a thing in the universe as the law of acceleration. By virtue of this we hope that man's conquest of his animal nature will be accelerated by speeding up the spiritual forces latent in life. But this is not impossible; rather is it my faith that social progress is inevitable, for "truth, even when crushed to earth, must rise again." In spite of the setback the war gave us, we are beginning to sense a willingness for races, nations and religions to understand one another, and to appreciate that in the business of living together the most important lesson to learn is to make allowances, the one for the other, to live and let live, to co-operate.

In one respect we have already advanced beyond the ancients. We have postulated and accepted the dogma of social progress. To the ancients the Golden Age was something that had already been. They looked into the future with gloom; the world was a vestibule of tears, a corridor of suffering which, when trodden, led into the great banquet hall. They were anxious to slough off this mortal coil, and merely prepared here for tomorrow. The *status quo* was the thing they emphasized. All fundamentalists today, whether in the field of religion, politics, morals or economics, think in terms of the *status quo*. They regard religion as a contract between our fathers and God, made at a certain time and in a certain place, recorded in an infallible Book whose terms are unchangeable and irrevocable. To modern men, the Golden Age is not yesterday, but tomorrow. It is something that is yet to come. It will not come by miracles, prayers or hymns alone, but by man's co-operation with God. We must bring a little of heaven down to earth to direct man's vision toward the future.

What is this Golden Age, this world-mindedness that we hope to bring about? It is not a new doctrine. The Hebrew prophets advocated it. They spoke of the time when people would beat their swords into plowshares and their spears into pruning hooks and man would not learn war any more. They spoke of the time when each man would sit under his own vine and his own fig tree, and there would be none to make him afraid. In their great prophecies we have a picture of social progress, the criteria which we moderns accept, and which, if applied to the task of living together in a world that has shrunk and is tied together by more than ties of gold, would bring about reconciliation and peace.

What are these criteria of social progress we need to apply to bring about world-mindedness? They are four in number: *freedom, cultural enrichment, social justice, and international brotherhood*. Let us apply these four criteria to the relationship of races, nations and religions.

I. Take *freedom* and apply it to religion. The postulate of freedom involves the right of every man to work out his own salvation, even if it leads to agnosticism or atheism. What you permit an individual, you must also permit the group, because man is social. Religion, nationalism, culture, are modes of self-expression which human beings have evolved as members of groups, in response to human needs. It has been said that religion and nationalism are artificial creations and therefore divisive. But everything is artificial except life itself.

Because of our faith in the criteria of freedom, we have separated

church from state. Not that we do not believe in religion. Where church and state are separated, there is not found less religion; there is more, because religion, like the perfume of the rose, is something that cannot be coerced. It is the quintessence of growth, the self-expression of life. Laws about religion do not make people religious. The union of church and state did not make for religion, and the separation of church and state does not make for irreligion. But the separation has made it immoral for the majority to coerce the religious views of the minority, and that is essential under the criteria of freedom as an element in social progress.

We are not here to throw bouquets at each other or to cover up facts; we are here to speak our minds candidly, and with sincerity. The dominant religions in the past have tried to coerce conviction through conversion, which is contrary to freedom. This is still true today. I ask you who are members of the dominant religion, is not the imperialistic motive still prevalent in your world missionary activities? Though I appreciate the sincerity which prompts you to bring to others the religion of Jesus, which you believe to be the choicest flower that has ever bloomed in the garden of religion, I cannot agree either with your aims or with your methods.

To you, Christianity may be the flower of which Judaism was only the bud, but remember that to me Judaism is the tree of which Christianity is only an offshoot planted in pagan soil. I and my people cannot derive spiritual nurture from the fruit of your tree, even if you do. I believe you ought to get as much culture and as much spiritual inspiration out of Christianity as you are capable, because you have something very lofty and significant—significant for you. But remember that the Mohammedan gets from Mohammed and the Koran that same inspiration, that loftiness of spiritual purpose that you get from Jesus and the Sermon on the Mount, or that I get from Jehovah and the Hebrew prophets. What matters, friends, is that, understanding one another's religion, we shall each respect the other's right to derive his inspiration from whatever source he regards as the fountain of living waters. We need in the relationships of religions to apply the criteria of freedom so that there may develop mutual respect, the principle of inter-action, the attitude of "live and let live."

Do not misunderstand me. I do not hold that all religions are of equal truth, but I do hold that they are of equal worth to those who sincerely believe in them. It is well to recall the advice Robert Louis Stevenson gave a young friend starting to a mission field: "Remember that you cannot change ancestral feelings of right and wrong without what is practically soul-murder. Hear them with patience. Judge them with gentleness. Find in them some seed of good and see that you develop them. Never forget that all you can do is to civilize the man in the line of his own civilization, however barbarous the customs may seem."

Many of you in this discussion on world-mindedness operate on the principle that there should be brought into being a religion higher than either Judaism or Christianity, based on the universal elements common to all faith—a religion that will become universal. May I warn you against this error. A universal religion is not psychological, though it may appear logical. The fact that the fundamentals of true religion are universal and common to all faiths ought not to blind us to another fact: that each group has expressed these truths differently, according to its special needs, and that this has become traditional. Hence I do not believe that a universal

religion is either possible or desirable, though I believe in the universal ascent of all religions to their fullest and freest development. To coerce would be a violation of the principle of freedom in religious growth.

Let us now see how the criteria of freedom works in the field of international relations. The world war had a great ideal in spite of what cynics in these post-war days may say. Oil, foreign markets, raw materials, investments—all these undoubtedly had much to do with the war; but there is something *plus*, and it was this plus which for the people was most important. It was an ideal. The common people among the allies felt the necessity of stopping the mad and dangerous desire of the Kaiser to impose Prussian nationalism and its *Kultur* on the rest of the world. In Bernhardt's writings, for example, we of America and England saw a nationalism which was imperialistic, militaristic, exclusive and chauvinistic. This was wholly out of keeping with the criteria which found expression in Wilson's great phrases: "Make the world safe for democracy," and "The rights of small nationalities." The right of each nationality to live its own creative life, and the guarantee and protection of that right, was finally embodied in the Treaty of Versailles which, with all its faults, has this principle to its credit.

Nationalism cannot be exterminated any more than love can be rooted from the nature of man. It is for the group what love is for the individual. As futile to try to destroy love because it has its roots in the soil of sex and sometimes degenerates into lust and passion, as to exterminate nationalism from group life because it becomes when abused exclusive, narrow, chauvinistic.

In both instances—love and nationalism—we are dealing with something instinctive and dominant in human nature, and hence not in our province to destroy. Ours only to use—to sublimate—so that they serve the highest instead of the lowest ends of life. Brutalized by the philosophy Bernhardt taught, nationalism becomes a dangerous menace to the peace of the world. Sublimated by the criteria of social progress, it becomes ennobling. The ancient Jewish nationalism was very exclusive. We called the Gentile "uncircumcised," a term of scorn, even as Greeks called strangers "barbarians." But early in our development we learned from the prophets "to treat the stranger alike with the native," for, said they, "remember ye were once slaves in Egypt." Later the Jewish people developed the concept of "The Chosen People"—as has every race, ancient and modern. But this doctrine need not be exclusive, nor lead to hatred and war. Israel was not selected by God for special favor—excepting it be for sacrifice and suffering. The prophetic ideal was that Israel *chose to be chosen* and in so doing wedded itself to an ideal of ethical monotheism which is Israel's *raison d'être* in the world to this day.

Nationalism is to a people what character and personality are to an individual. With William James we must learn to appreciate that we are living in a pluralistic universe and the goal toward which we strive is *e pluribus unum*—unity, not uniformity; one increasing purpose, not homogeneity; the recognition that we are all the children of the same Father, imbued with a like urge upward. We need, therefore to teach our children not "My country right or wrong," but "My country may it ever be right, but when in the wrong, mine to set it right."

A similar situation confronts us when we try to apply the criteria of freedom to races. In late years in America a racial theory as vicious as

it is spurious has been the subject of constant propaganda. It is the theory of Nordic superiority. We are told by such men as Madison Grant and Lathrop Stoddard that the Mediterranean and Alpine and black races are inferior, and hence their presence in America in such large numbers is a menace to all that the good old Nordic stock has built up here. The doctrine does not contain a grain of truth. Anthropologists and psychologists like Boas and Hrdlicka, like Thorndike and Dewey, deny it. Not heredity but environment is responsible for the so-called backward and progressive races. The God of Micah whom we all worship did not purposely create the black man inferior so that he might eternally serve the white man. Different branches of mankind having found habitation in a world that is varied in its topography and climate and needs, developed in response to environment a symphony of cultures and racial characteristics instead of a monote. These characteristics persist because social heredity persists.

Another doctrine equally nonsensical is that superiority is synonymous with priority. Just because your father's father's father came over on the Mayflower, and my father missed the Mayflower and came over on the next boat, does not, certainly in itself, make your father superior to my father. As President Coolidge so well put it: "It does not matter whether your father came over on the Mayflower or not; *we are all in the same boat now.*" The criteria of freedom applied to racial relations demands that we give all races equality of opportunity to develop the best that is in them, that we discountenance all racial charlatanry about Nordic superiority.

I do not lament this anti-racial propaganda because of the effect it has on you or me. After all, our minds are pretty well set and our habits routinized. I do lament the effect this spirit has on the plastic minds and emotions of growing youth. The danger of prejudice lies in the fact that early in our plastic days our minds acquire ideas which get surrounded with a fringe of emotions that form "complexes," and that these complexes have a tendency to remain with us in after life. They come out when we least expect them, like Banquo's ghost.

II. Let me say a word about *cultural enrichment*, a second criteria of social progress. We tend to transfer concepts from one field of endeavor to other wholly unrelated fields. This is a logical fallacy. Thus we take the concept of standardization acquired from mass production in industry, and apply it to human culture. We are trying to "Ford-ize" the human mind and standardize thinking, forgetting that we cannot standardize the human mind without sterilizing it. Education is a process of individuating, and culture is the synthetic fruit of this process.

One of the great dangers of the melting pot of cultures is the tendency to destroy values the immigrant brings. Let us not be too sure that all races and religions poured into the melting pot will produce a culture as virile as that which different races, nations and religions, living in our midst, functioning in freedom, could make to the synthesis and symphony that we call Canada or the United States. It is far better to produce a symphony of cultures, a symphony under a common conductor, than to coerce all the players to use the same instrument. Thinkers like Dewey tell us that for America to become a great nation, it need not be of one blood so long as it is of one increasing purpose. People of different origins may work together culturally toward a common goal, each race contributing that which is

unique in itself. And that is what, under the criteria of cultural enrichment, we desire.

III. The third criteria is *social justice*. It is more important that people work together than that they worship together. We can all, in our own religious structures hallowed by tradition and memory, acquire that nobility of inspiration that will lead us to come from our church, synagogue or mosque, reach hands across and say, "We have a common work to do in the world; there are common problems, national and international, for the solution of which we are together responsible. We have the problem of making a fair and equitable distribution of the goods of the world among producers of the world. We have the challenge of poverty, and the greater challenge of obliterating it with social justice instead of with charity." We have, friends, the problem of giving people that education and health which will fit them for the leisure time which is increasing. We have the task of teaching respect for human personality and the sanctity of human life. Ours the common problem of breaking down the old fences which shut out more than they shut in and of widening the areas of democracy and peace.

IV. Finally, there is the criteria of *peace*. We talk of brotherhood glibly. We have made it one of the criteria of social progress. But by brotherhood do we mean merging all nations of the world into one nation—all races into one race—all religions into one religion? This is the cosmopolitan concept, impossible and undesirable. Let us think of brothers as children raised in a common home, sharing a common tradition and responsibility, living together in peace, while differing from one another in appearance, mentality, profession and outlook. The world needs a brotherhood that expresses itself in and through a League of Nations, a League of Religions, and a League of Races; which stresses confirmation not conformity, conscience not coercion, choice not compulsion; which desires standards not standardization, persuasion not persecution, conviction not conversion.

In closing, permit me this figure, which sums up my ideal:—Life is a mountain, around whose base the races, nations and religions of the world stand assembled. The mission of each is to lead its people in the ascent toward a common peak, God. The base of the mountain is very wide; up it lead numerous roads and each race, nation and religion is seen ascending its own path. At the foot of the mountain the ways seem to diverge and a babel of voices is heard, the people on each road trying to persuade others to "Come over and join us." We hear them say, "Your road is not true; it does not lead up the mountain; it is leading around; it is going to confuse you—come up our way." Amid the confusion a feeble voice is heard: "Do not argue about the shortness or trueness of your way. Each man is entitled to follow the road that heredity and environment set him on; the main thing is the ascent to the peak—and when we get there we will find the roads converging, even as they diverged at the bottom."

The solution to the question—*Races, Nations and Religions—How Can They Be Reconciled?*—is that we should all be in the ascent—IN THE ASCENT! Let us translate religious education into terms of social progress, so that rising youth will truly be rising Godward.

RELIGION AND WORLD UNITY

W. A. GIFFORD*

I assume that you wish me, as a Christian man, addressing an Association predominantly Christian, to indicate chiefly how we and our faith can contribute to world unity. It would be idle to consider chiefly how other faiths than ours can be made to contribute to world unity.

I turn, then, to the history of Christianity, only to find that the unity there is hardly more impressive than the disunity. It is not observable that Christian nations are more bound in mutual love than other nations, or that Christian society is less divided than in non-Christian lands. And it is still more disquieting to discover that the history of the Christian church itself is the history of a succession of divisions. Even during the life of our Lord it was debated whether love or law were the organizing thing in piety. Must one love the Lord, his God, with all the powers of his being, and one's neighbor as oneself? Or must one rather walk according to the tradition of the elders? Was the kingdom of God a dominion, wherein men sat on thrones judging the tribes of Israel? Or was it a society, in which was no distinction but the distinction of serving, and no pre-eminence but the pre-eminence of utter devotion?

Within twenty years of the crucifixion the new fellowship was already dividing into Jewish and Gentile Christianity. James thought, with the Pharisees, that salvation was to come through obedience to the law, but added that Jesus was both the true interpreter of the law and the one through whom the great day of Jehovah would arrive. Paul, who had both breathed the freer air of the Dispersion and discovered the hopelessness of finding salvation through legal observances, was persuaded that salvation is the free gift of God's grace, received through faith, and that in the kingdom of God "there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all." And so the disciples of James followed Paul about, combating his dangerous latitudinarianism, persuading his converts that they must observe the law of Moses. They said hard things of Paul, and he of them; and in the end they went their separate ways unreconciled.

In the early second century an ancient modernism lined up against an ancient fundamentalism. Was contemporary knowledge to be brought to bear upon religion, as the Gnostics thought? Or ought the church only to keep in careful memory the "faith once delivered to the saints," as the traditionalists thought?

In the late second century an early mysticism lined up against an early Catholicism. Was the Spirit still speaking in the souls of believers, as the Montanists thought? Or had the word of God been spoken and recorded, and was it being transmitted only through the constitution of the church, as most bishops thought?

In the third century an early Puritanism lined up against an early Catholicism. Was the church the home of the saints, as Novatian and the Catharists thought? Or was it a school for making saints, as Cyprian thought?

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In the fourth century the nature of the second person of the Trinity was in dispute. Was the Son an emanation of the Father's being, as Athanasius thought, or a creation of the Father's will, as Arius thought? Was he of one substance with the Father, or of like substance with the Father? Was he from all eternity, or only the first of created beings? For a hundred years and more Christendom was divided; and in the streets of Alexandria and Antioch, of Athens and Constantinople, mobs fought out the question.

In the fifth century the constitution of the Catholic Church was in dispute. Was the bishop of Rome, as successor of Peter, the universal bishop, as Leo thought? Or was the bishop of Constantinople of equal honor, as bishop of the imperial city, as the Council of Chalcedon declared? The question was disputed periodically for six hundred years, until Greek and Latin Christendom divided and went their separate ways.

In the fifteenth century other questions were agitated. Were the scriptures the sole authority for life and religion, or had the authoritative scriptures an authoritative interpreter in the Catholic Church? Was salvation by faith, or by obedience to a saving institution? Was there a universal priesthood of believers, or only a mediator-priesthood of ordained men? Some children of the Renaissance stood for the sole authority of the scriptures, salvation by faith, the universal priesthood of all believers; and western Christendom divided into Protestant and Roman Catholic.

Immediately protestantism revealed uncontrollable forces of disunity. How was Christ present in the eucharist? What was the nature of the church? What was the place of the civil power in religion? Who were included within God's saving purpose? It had been assumed that "the open Bible" would support unity, making plain to all the gospel; but from the first men read only to differ. Luther and Zwingli met only under pressure from lay leaders of reform, and then with a table between, and they parted never to unite in Christian fellowship. For four hundred years since then the protestant doctrine of the scriptures has been the most fruitful mother of dissension, until today there are two hundred protestant sects, each claiming the authority of holy writ.

What inference is to be drawn from the almost continuous conflicts and divisions of Christian history? This unity, within Christianity itself, can be neither maintained nor achieved through ecclesiastical constitution, or religious cultus, or creed.

There is no definite ecclesiastical constitution in the New Testament, claiming the authority of Christ or the apostles. If Jesus looked forward to any organization in his name, it was that of a society rather than a church. The apostles, after the crucifixion, were indifferent to organization and constitution; their converts were family-like groups, united by common experiences and expectations, each ministering to all, according to the gift and grace of each. Where organization became necessary, it followed some model of the time and place. The "church" is later than apostolic times; and it is episcopal and catholic from the first, not by divine appointment, but for determinable historic reasons.

Every ecclesiastical constitution that has arisen in history, whether episcopal or presbyterial or congregational, can find some warrant in the scriptures if it thinks such warrant necessary. If you are an Episcopalian, you

will read—"And from Miletus he sent to Ephesus, and called to him the *elders* of the church. And when they were come to him, he said unto them . . . Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you *bishops*." If you are a Presbyterian, you will read, with equal right—"And from Miletus he sent Ephesus, and called to him the *presbyters* of the church. And when they were come to him, he said unto them . . . Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you *overseers*." If you believe in a married clergy, you will read—"The bishop therefore must be without reproach, the husband of one wife, . . . having his children in subjection with all gravity." If you believe in a celibate clergy, you will read—"He that is unmarried is careful for the things of the Lord, how he may please the Lord: but he that is married is careful for the things of the world, how he may please his wife." The scriptures make no provision for the unity of Christendom constitutionally. Besides, if distinctions of ordination and succession and ecclesiastical government, authenticated by no distinctions of illumination or spiritual energy or social effectiveness,—if such distinctions are important to us, we are no longer important to our time.

So historic Christianity has broken down, at one point or another, throughout the whole modern world. It is probable, for example, that there are few in this assembly who really accept the view of human nature long taken by traditional Christianity. Consciously or unconsciously, home and school, the church and this association, are proceeding on the assumption that there are capacities for good that are native to man, that human nature is morally as well as intellectually educable. Similarly, most men are aware, whether orthodox Christians or not, that we do not honor God, nor speak the truth, when we disparage his world. The physical and social sciences are in good repute, even among Christians; and more men can say, with Browning,

"This world's no blot or blank;
It means intensely and means good;"

than can sing with Wesley,

"Is this vile world a friend to grace,
To help me on to God?"

What, then, is the sum of the matter, concerning ecclesiastical constitution, and cultus, and creed, within historic Christianity? First, that there is neither constitution nor cultus nor creed that can command the united loyalty of Christendom itself. Again, that there is neither constitution nor cultus nor creed so catholic in character, so universal in utility, so grounded in the nature of things, as to be a possible instrument of world unity, and finally, that it is not in the nature of these things to be catholic in character and universal in utility. They are all things of time and place and race. The shadowy ecclesiastical constitutions of New Testament and later times follow Hebrew and Greek and Roman models, and are measurably determined by the necessity of keeping within the laws of the Empire. The Catholic constitution of the second and third centuries is a replica of the political constitution of the Roman Empire. Episcopacy is a device for securing unity and catholicity, after the living witnesses of Jesus and the apostles have passed away, and when strange, alien movements of thought

and life threaten the church. The New Testament canon was not let down out of heaven; it expresses a human judgment, not finally reached until the end of the fourth century, as to what writings best conserve the apostolic history and teaching. The Old Testament canon represents a Jewish judgment, finally formed in early Christian times, as to the authoritative literature of Hebrew religion. Every creed is a document of its own time and place and people, influenced by considerations that are not of the essence of religion, proceeding from assumptions concerning God and the world, life and redemption, that time has modified. The hope of achieving unity, therefore, on the basis of constitutions and cultus and creeds, of ordinations and successions and baptismal rites, impresses me less with its good intention than with its pathos and its futility. These things, if conceived to be of the essence of religion, become the real enemies of unity, the rivals, not the instruments, of the kingdom of heaven. When rightly conceived they are useful scaffolding for a temple of God. But the temple itself! What is that? What is religion? Until we know that, we cannot say what religion can do for world unity.

Religion is morality, under the eye of God and by the help of God. It is morality, less mindful of good repute or daily bread than of that "far-off divine event, to which the whole creation moves." That is what Micah saw when, to a theocratic state, with an elaborate religious cultus and a finished creed but without human goodness, he cried, "What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" That is what the later thinkers of pagan Rome saw when they said, "True worship is the imitation of the gods in moral goodness." But what is morality? It is life in harmony with the laws of well-being.

The identification of well-being with the will of God, of right morality with religion, is just what is needed now. Good men are deeply concerned about the problems of our common life, its futilities and its wrongs. They feel that it must be true of mankind, as Wilhelm Meister saw it to be true of nature: "Life is nature's most beautiful discovery and death is her device for having more life." They are yearning for a religion which is also a philosophy of life. They feel a healthy reaction against religion as the making sure of one's calling and election, and they are doubtful of the authority of constitution and cultus and creed. But, looking out upon the life that now is, "Many there are that say, Who will show us any good?"

Here historic Christianity has lamentably failed. In the main, it has achieved only a conventional goodness, which meets our social situation less and less. In the case of historic protestantism, there are two reasons. First, goodness, in her theology, is a by-product of faith. One is saved by his faith; one does right out of gratitude for salvation. The achievement of right is not itself the goal; that is, as we have seen, to make one's calling safe and one's election sure. It is not strange, therefore, that both the righteousness of historic protestantism and its rewards are conventional. One is a good boy, and grows up into a bank president; one gives tithes, and becomes rich. But a second reason for the dimness of her social vision is that historic protestantism accepts as authoritative a literature that gives conflicting counsel on vital issues. Priestly and prophetic conceptions in the Old Testament, even of God and religion, contradict each other; and the teachings of our Lord do not simply enlarge upon those of prophecy, they sometimes contradict them. If Jesus spoke by divine inspiration when he said, "Love your

enemies, and pray for them that persecute you," the prophet Samuel did not speak by divine inspiration when he said, "Thus saith Jehovah of hosts, I have marked that which Amalek did to Israel, how he set himself against him in the way, when he came up out of Israel. . . Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass."

There is no great human issue of the day on which protestantism can speak unitedly and with authority. Earnest souls, who turn to her, may fairly say, as Claus Harms did of Schleiermacher, "He that begat me had no bread for me." When we stood, for example, in the imminent presence of war, the voices of Christian leaders were either dumb with doubt or a babel of conflicting admonitions from mosaic morals and Jewish eschatology. It is inevitable. If the scriptures themselves are not to be brought to the bar of Christ, if there is to be no distinction between that which is Christian and that which is unchristian in scripture, then the 137th psalm is as binding as the gospels, and one may expect, in a time of national passion, to fall like other men into an orgy of blood lust.—"Happy shall he be that taketh and dasheth thy little ones against the rock."

To whom shall we turn? Who will blow the trumpet for all mankind? Whose word is so true, whose spirit is so catholic, that in him we shall find unity? "Lord, to whom shall we go? Thou hast the words of eternal life."

Our point of departure for an understanding of Jesus is his doctrine of the kingdom of God. In it all his thought centers; to it all his actions relate. It was to him the pearl of great price, the treasure hid in a field, for which the wise man will sell all else. The kingdom of God was both within men and among them, both present and to come; growing silently, like a grain of mustard seed; to be consummated "when the son of man shall come in his glory." None was constitutionally incapable of citizenship; there were no superior and inferior races to him who was able, of common stones, to raise up children unto Abraham. Indeed the superior, by reason of their superiority, might become unfit for citizenship, developing tempers and attitudes not native to the kingdom, and being displaced by others "from the east and the west," of humbler judgment and a truer faith.

What constitutes one a citizen of the kingdom? What are its laws, its standards of conduct? What is the nature of its "righteousness"? Love, Jesus says, is central; for love alone is redemptive. No lower substitute will do; for redemption is through fellowship, and only love seeks fellowship and renders it secure. Even kindness is of another order. One may be kind to those with whom one seeks no fellowship; as one is kind to grasshoppers, but does not desire to form a fellowship with them. Only love desires fellowship and grieves when it is broken; and only love, therefore, can save.

And akin to love is reverence for personality. No laws were adequate to protect the rights which Jesus saw in personality. The law of his fathers protected physical life. "Thou shalt not kill," it said. But one may refrain from violence against one's fellows, while weakening their lives and murdering their souls at last. And Jesus would protect the souls of men against assault. To be angry with one's brother was to be fit subject for the local court; to use to one's brother words of contempt was to invite the attention of the supreme court; to write one's brother down a fool was to be oneself in danger of Gehenna. Not killing alone, but contemptuous speech, was an offence against personality.

This reverence for personality directed all the Master's ways with men. Children were not an annoyance to him, not an interruption of important work, because he saw worth in them. The leper was not shut off from him by decaying joints and general loathsomeness, reinforced by the restraints of quarantine, because he saw worth in him. Men and women, outcasts to others, were at home with him, because he saw worth in them. We are most at home, not with those in whom we see most, but with those who see most in us.

And such love and reverence inevitably find expression in service. Jesus' opening announcement at Nazareth was a programme of service. The Spirit of the Lord had come upon him that he might "preach good tidings to the poor," set free the enslaved, restore the blind and the broken. The credential he submitted to John the Baptist, doubtful whether the hope of Israel had come or they must still look for another, was his relief of distress. This seemed to him the authentic sign of a divine commission. The pre-eminence he offered others was pre-eminence in service; to be a voluntary servant was to be great; to go farthest in service was to be greatest. If, when "he shall come to judge the quick and the dead," men have been indifferent to hunger and thirst, homesickness and want, the affliction and isolation of mankind, out they go. For the canon by which life will ultimately be judged, he says, is service to humanity, which is, therefore, service to him who bears all humanity on his heart.

Love, reverence, service! This is the righteousness of the kingdom. This is both morality and religion; it is morality under the eye of God, and it identifies well-being with the will of God. It depends for its life on no constitution or cultus or creed; it may find expression through many. Is it so catholic in character, so grounded in the nature of things, so universal in its utility, as to be a possible basis for world unity? Can it secure a welcome in the hearts of men of all races? Listen!

"Let a man overcome anger by love, let him overcome evil by good, let him overcome the greedy by liberality, the liar by truth."

This is a word of the Buddha. Has Christ-likeness no spiritual kinship with this? Or again, listen!

Praise be to God, Lord of the worlds—

The most merciful—

The King of the day of Judgment.

Thee only do we worship, and to Thee do we cry for help.

Guide Thou us in the straight way—

In the way of those to whom Thou hast been gracious—

With whom Thou art not angry—

And who go not astray. Amen.

This is the Lord's prayer of Islam. Has Christ-likeness no spiritual kinship with this?

There is in the Christian ethic what is in neither constitution nor cultus nor creed—a basis for world unity:

"May the spirit that was in Jesus be in us also, enabling us to know and to do the will of God, and to abide in his peace."

RELIGION AND WORLD UNITY

REV. JAMES ENDICOTT*

MR. CHAIRMAN AND FRIENDS:

I feel it to be a very great honor to be invited to address you on such an occasion. I understand that a very serious body of men and women have been at work here for some days and that there is a unity about the themes which you have been discussing. I take it that all the discussions which have taken place have in mind that there are certain serious difficulties in this old world of ours and that these difficulties are on a large scale, hence your consciences are in revolt and your hearts are moved and you are wondering whether or not there are forces to be secured and coordinated and set loose upon these difficulties so as to give us a happier and a better world. Moreover, you are thinking of these matters not merely as religious people but as religious educators and you are asking whether or not it may be possible to assist in the solution of these world difficulties by way of religious education. In other words, it is possible that if we knew our business better and could see the situation aright we might be able to train this generation of children and young people so that they will overcome the difficulties under which we have suffered and thus presently we might have a new and nobler moral order in the earth. It is with that in my mind that I have come to speak to you tonight.

We are asking what part it is which religion must take in the securing of world unity. Now, if I were looking at the world not as a religious man but as an astronomer it would be easy for me to say that the world is a unity. If one could imagine an astronomer standing on Mars, let us say, and training his telescope upon this poor old distracted world he would say "As far as I can see there are no backward peoples nor disturbing areas. There is no evidence that one part of the world is pulling one way and the other part pulling another. We have been watching this planet for centuries and it has always moved with perfect precision and with complete harmony in all its parts. It seems to be going exactly as it ought to go and one could not ask for a better behaved world." Happy astronomer! If one were dealing with the world not as the astronomer does, but with the world of men, then he might wish to be a scientist rather than a religious man, for again his problem would be an easy one. It is not difficult for a mathematician, for example, to demonstrate unity of mind on a world scale. He can go to any part of the world today with a piece of chalk, a blackboard and a multiplication table and secure assent to practically everything he says. As soon as his terms are understood they are believed.

Take again the case of a medical man and see what a happy time he has. He may have just graduated from a university in this city, and yet with full confidence he is prepared to set up in business in any part of the world. Suppose you were to meet him and say, "Where are you going to practice?" He says—"To China," or "To Central Africa." Do you ask him "What are your qualifications?"—he will tell you and then you discover that he has never studied any human body but a Canadian body; that he knows exactly how many bones there are in that Canadian body and that the blood circulates in the same body. Well, you say to him—"How do you know that a Chinaman's

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blood does circulate? and what right have you to infer from your examination of a Canadian's body that the African will not have a larger number of bones in his body?" But, as a matter of fact, we find that this doctor just coming out of the university is so convinced of the unity of the whole human race that he feels certain that if he were dropped down in the middle of Africa or in the middle of China or anywhere else in the world he need not hesitate for a second to apply what he knows because of a difference of race or because of any other difficulties. He assumes that if he knows how to act as a doctor in one part of the world he will know how to act in any other part. Again we say—"Happy doctor! happy mathematician!"

And happy it would be for the religious man if matters worked out so easily for him in dealing with exactly the same world of human beings. But all the great and difficult problems of the world come sooner or later to the door of religion, and some of them come with cynical looks in their faces and say, "What can you do with us? Tackle us. You people that believe in almighty goodness, you people who believe in the greatness of love, look at us and see what you can do!" That is how war comes to us and many other great evils which afflict the race. I believe that such things will never be solved ultimately but by religion, and I also believe as a religious man that there is no problem in the world which cannot be solved by religion. How then can religion get to work at this business? In the first place I think we have to agree with my predecessor who told us tonight that the church must set its house in order. I have not lost my faith in the church nor do I believe I ever shall. Indeed, I believe in it more than ever, but we ought to see that some things within the church need attention if she is to make in a large way her contribution toward world unity. What about denominationalism, for example? I ask myself how can a dis-united church hope to secure a united world.

I believe that Christianity from the beginning was one, and this has never been lost sight of. We all believe in one Lord, one faith, one baptism, one God and Father of all, who is above all, and through and in all. But during the centuries we have thought out many inventions and have multiplied our divisions. The trouble with these divisions is that presently they get men to act as though they believed the part is greater than the whole. This difficulty is now being recognized the world over as a live issue. It is not only here that people feel the scandal and unreasonableness of our divisions, but all over China and India, as well as in all other parts of the world. Men are wondering what it is about the Christian religion which makes us preach one Lord, one faith, one hope, one cross and one eternal life and then be everlastingly dividing ourselves one from the other. Somehow or other Christian educators must so bring this question before the youth of our day and so present a way out that Christianity shall once more in the minds of our youth and through their concerted action secure the unity needed. Denominationalism must be transcended if organized Christianity is to bring the full weight of its influence to bear upon world problems.

Again, I am glad that there is so much being said in this convention about understanding. The word is a good word and there is great need of better understanding all around the world, but we should remember that many of the difficulties with which we are faced do not come from misunderstanding so much as from downright misconduct. Take the question of slavery. I know it is out of date now, but it is more easy to talk about because it is a little removed from us! When it was here was it due to misunderstanding?

You had a body of men trying to catch other men and sell them. Was any of that conduct, even the slightest fraction of it, due to misunderstanding? The slave catcher knew what he was after perfectly well, the man who bought the slave knew what he bought him for and the slave himself understood with deadly certainty and clearness what had happened to him. It was not a misunderstanding. It was a great crime. There are many other things like that going on today all around the world—quite a number of sins in the world on a colossal scale, carried out, moreover, under quite respectable national and imperial flags. Take an illustration from our own neighborhood. We find that good neighbors of ours are making great effort to prohibit the use of strong drink in their country. They have deep convictions on the question and are honest in their aims, and yet you will find that tonight and tomorrow night and every day there are men from friendly countries like Canada and Great Britain, who are out there acting with as little conscience as controls pirates, who are doing their rascality in broad daylight and in the dark of night—trying to get into a country what millions of sincere people are anxious to get out. Is all that due to a misunderstanding? In such a situation surely we see that what is needed is not so much a better understanding here, but some common honest moral indignation. If what these British people were doing arose from misunderstanding I would almost take pride in it—for my people being British specialize in stupidity! We have grown up that way. If all this conduct were due to misunderstanding or stupidity one might pardon it, but it is due to greed and to lawlessness and to sin.

If these things can be done between peoples who are so deeply and sincerely friendly the one to the other how much more likely are things like these to happen in our dealings with nations which are far removed from us. Let us be under no delusions about the matter. A vast amount of the unrest in the world is not due so much to misunderstanding as to injustice and greed and disregard of the rights of other people, and if we are to have world unity religious educators must so train the youth of this generation that they will feel that things which are personally bad cannot be nationally good, and things which are nationally evil cannot be internationally good. You will have done an honest day's work in the Sunday school and church if you can get that idea to prevail. There will be no religious education worth talking about, or which will meet this difficulty of a distracted world, unless we have a new and deepened sensitiveness in this matter of right and wrong.

Again, I believe that if the Christian religion is to win great triumphs on a world scale it will be necessary for us to be more generous and catholic than we have ever been, not merely to the folks who are near us and to the faith that we know, but to all the peoples and religions of the earth. I would like to ask you religious educators why it has ever been thought necessary deliberately to defend religion or defend the Bible, or to defend the Lord Jesus. We should know that they need no defense. They are our defense. There is far too much of fear in Christian hearts that the Bible and religion and the Lord Christ are not able to look after themselves. There is far too great a tendency to think that loyalty to our great faith demands that we shall take an antagonistic attitude to all other religious faiths. We believe in the ultimate triumph of Christ in the world, but how are we to conceive that triumph? Are we to think of it in terms of the Roman conqueror returning with the princes of the lands which have been subjugated chained to his chariot wheels? Is it necessary to suppose, in loyalty to our Lord, that when his

triumph is completed he will have chained to his chariot wheels great religious leaders like Confucius and Buddha? Is this what we mean by the triumph of Christ? Of course, there is to be no compromise with sin or with falsehood.

Let me endeavor to give a parable of what Christianity really is capable of doing in its contacts with other faiths. I stand before a big oak tree and have a little conversation with it. I say to this broad tree—"You are really magnificent. Did you come from an acorn?" It says—"Yes, partly." "Why partly?" I say. "Oh, because part of me came from the sun, up there 93,000,000 miles away." "Well," I say, "that is quite a respectable source to come from." Then it says, "Part of me came from the clouds," and I accept that, and it says "but part of me came from the soil." "What do you get down there?" I ask. "Oh, rotten leaves and dead wood and all sorts of other dirty things," and I exclaim, "Then you have betrayed that acorn. You have brought into your body something that is foreign to it, something that will defile it." "No," says the tree, "I have not betrayed the acorn. I have glorified it and expanded it and I have shown you what is its essential character, what is its inner life. You can take me from the topmost bough right down to the roots and you will not find in me anything that is not genuine oak, that is not true to the very genius of that acorn."

I ask you is Christianity anything like that? Is Christianity, by virtue of its essential nature, able to live in such a world as ours, to draw life from other areas within it, from alien faiths and ideas and customs, without defiling itself, or departing from its own essential nature in a single particular? We know that it has taken queer kinds of people and transformed them, base things of the world, degraded Magdalenes and drunkards and all sorts of people like that, and has made them sit with Christ in heavenly places. We know, moreover, that the Christian religion took over into itself at the beginning practically all the great religious and moral possessions of the Jewish people. That is why we hold the Old Testament in such reverence. It is as truly a Christian possession as it is a Jewish possession. We would no more think of giving up Isaiah than we would think of giving up Paul or Peter. Christianity took the cross—a piece of wood which was soaked in human shame, and made of it a symbol of glory, made it into a tree of life whose leaves are for the healing of the nations. It is the glory of our Christianity that it can do things like these. We need as religious educators, to go back and hear the Master say again, "Other sheep I have which are not of this fold. Them also I must bring, and there shall be one flock and one shepherd," and as we hear the words we need not and ought not give them any narrow interpretation. Let us hear again the old apostle saying, "Now, I perceive that God is no respecter of persons, but that in every nation he that feareth God and worketh righteousness is accepted of him." We must remember that Christianity is here not to destroy but to fulfill. It is here to fill up the things which are lacking. We are not compelled in the name of Christ to summon men to surrender nor to deny the truths which exist in their faith, nor to label their faiths as false. We are here to present in a catholic and generous and human way the great and universal truths of the Christian religion.

Lastly, I believe that, given a generous type of men and women and a generous interpretation of Christian truth, we have in our missionary forces the greatest single agency in the world to bring about world unity. In the

first place, missionaries are the only people in the world who go and live among the peoples they seek to teach and who learn their languages. The missionary identifies himself with the aspirations of the people among whom he lives. He makes their country his country, their honor his honor, and these are the only serious men in the world who are doing that sort of thing today. In some countries practically all education has been initiated and conducted by missionaries. But without attempting to indicate in any detail the types of work being carried on, let this be understood, that these big-hearted men and women are striving to achieve the ends that we are here discussing, and that the overwhelming mass of them have this question very much at their hearts. They are seeking to transcend national and racial and every other type of barrier. They are looking for the day when the world shall be one great brotherhood and all of us brothers of God's own family. Already they have brought into this fellowship many hundreds of thousands and even millions of people from other lands, who have caught the same vision and who are sharing the same passion. As a matter of fact the only important groups to be found in any of the so-called non-Christian countries, who are working for world unity today, are those who have been brought into the fellowship of the Christian faith. They understand what we are discussing here tonight and they, almost alone, are able to mediate the same type of idea among their own countrymen. The Christians of India and China and Japan and Africa would be mightily strengthened in their efforts for world unity if we in these so-called Christian lands could show greater evidence of the power of the Christian religion. They are saying—"Why is it that with all the millions of Christian men and women you have in the United States and Canada and Great Britain you cannot more definitely make your impact upon the life of the world? Why cannot you bring your power so to bear that we shall receive justice in all our national affairs? Why is it necessary for us to be forced to submit to domination from white people? Why is there so much narrow-mindedness and selfishness and small-heartedness? Why is it that so many areas of life in your great lands are in rebellion to the law of Christ? Why cannot you hold back the dogs of war and the dogs of greed?" We have no adequate answer. I believe the greatest days of the church are ahead of us, if we can develop among our people, especially among the youth of this generation, a greater capacity for moral indignation, a greater concern for the welfare of the whole world, a greater capacity for large-hearted and catholic interpretation of our own faith; and if we are able to go out into the whole world believing all things, hoping all things and having love that never faileth.

HAS THE MISSIONARY MOVEMENT PROMOTED WORLD-MINDEDNESS AT HOME?

SOPHIA LYON FAHS*

Ten years ago this question would scarcely have been raised for discussion in such a company as this. What has come to pass in these later years to lead a group such as this to question the effect of the promotion of the missionary enterprise on the church at home? Or are we just becoming conscious of conflicting forces that have been at work for generations?

Whenever we see an issue of significance emerging in the life of the present, it is helpful to trace the problem back to its sources in history, and to see the issue in the process of making in order effectually to deal with it. Every vital issue of the present is colored by the past experience of generations which had their struggles over it, sometimes finding one way and sometimes another for its solution.

The modern missionary enterprise is but the heir of eighteen centuries of the Christian movement. Down through the years what has been the spirit animating this movement? To what extent has the extension of Christianity been rooted and grounded in a spirit of world-mindedness? Has the essence of Christianity through the years been such that its reflex influence on those from whom the movement went forth, has been in the direction of a larger world-mindedness? Or has it tended to promote prejudice, narrowness and a sense of superiority?

In the religion of Jesus, love had a primary emphasis. In some form or other this love has run like a golden thread through the fabric of Christian history. To Jesus love was the sum of the law, provided it was not merely a love between equals, but also a love of the stronger for the weaker, a love between those who have much to give and those who have nothing to give in return, a love like the love of the Father in heaven who sendeth rain on the just and on the unjust, who is kind both to the thankful and to the evil.

Very early, however, even with Paul and John, this unbounded love of Jesus tended to be supplanted by a narrower love of the brethren. It is true that these brethren might include both Jews and Gentiles, both slaves and free men, but the God of all men came soon to be thought of by the rank and file of Christians as the special Father of Christians. To them the rest of men were the sons of the evil one.

The Christian church having taken over the Jewish scriptures as part of its authoritative book, accepted the Old Testament God as its God, and appropriated for itself the chosen place of privilege in the eyes of that God which the Jewish nation had formerly held. Christians became God's elect, his favorites. To be a Christian became more of a privilege than an obligation. This exclusiveness gave great satisfaction; indeed, it probably had no little influence over the growing attitude of popularity of the Christian movement. Christians rationalized their attitude by appealing to the jealous

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God of the Old Testament. He must reveal his superiority over all gods by subduing his enemies and by glorifying his chosen ones.

Indeed, as late as the year 1791, at a meeting of ministers (of which William Carey was one) in Northamptonshire, for the purpose of stimulating an interest in the organizing of the Baptist Missionary Society, one of the sermons preached and later published as a part of their effort to stir up missionary fervor was on the subject, "Jealousy for the Lord of Hosts." The favored few were to rise up to help Almighty God defend his rights of superiority over the gods of the heathen.

Furthermore, beginning with the apostles, Jesus was declared to be not only the "Way," but the *only* "Way." "There is none other name under heaven given among men whereby we must be saved." At the time of the rise of Christianity, the different religions in the Roman Empire were tolerant of each other. A man might receive the blessings of several religions at the same time. Those forwarding the Christian movement stirred the Romans to intolerance. To the Christian, all other religions were bad and even vicious. While to Jesus the greatest sins were hate and a closed mind, to Tertullian in the second century the greatest crime of the human race was idolatry. Even to associate with the heathen was dangerous. In the middle ages, he who died in a battle against an infidel was believed to enter the kingdom of God. Mohammedans were scarcely more bitter or cruel than Christians.

Having taken the Bible as authoritative, the Christian church took its estimate of the heathen from the Bible, rather than from experimental knowledge, which meant a direct transfer of the old Hebrew intolerance of the Gentiles. In a sermon preached before the annual meeting of the Church Missionary Society in London in 1799, we find the following:

"The divinely inspired Scriptures which cannot deceive nor mislead us, exhibit the heathen in an affecting light. They represent them deplorably ignorant,—superstitious and fatally blinded by the devil, the god of this world! fornicators—unclean—effeminate, covetous—abusers of themselves with mankind—hateful—hating one another—despisers of goodness, and altogether alienated from the life of God." The Lord Bishop, who was preaching, went even further and said that there were "Christian heathen," that indeed the greater part of mankind were chargeable with the name. "We do not confine the character to men of distant climate and sable color, but we see them in dreadful groups stalking abroad in Britain."

This God of the Old Testament retained under the new order his character as the Lord of Hosts, the God of War, the leader of the armies of Christendom. The Christian church as such has never declared its opposition to war. Indeed, it has too often made war a part of its own program. The spread of Christianity over Europe is largely a story of military conquest. When Constantine in his vision saw Christ as the leader of his army the conception of the Christian church as a conquering host became firmly built into the movement.

The Lord Bishop of London speaking in 1713 before the annual meeting of the Society for the Propagation of the Gospel, referred to earlier missionary efforts as follows:

"They, by force of arms, did strive to compel men to embrace a new religion and vast numbers of those, who did not, or could not presently

bring themselves to submit to their doctrines and rules, were put to cruel torture, or inhumanly destroyed.

"Insomuch, that their principal aim was not to win pagans over to the Gospel, but to gain sure hold of their country; not to enlighten their minds with the truths, or warm their hearts with the bold and gracious precepts of the Christian religion, but to slay, and to take possession of their lands."

The Bishop of London further accused former missionaries of entering such kingdoms "as are replenished with gold and precious stones and choice and delicious fruits; whereas, the barren, cold, poor and frozen countries have, in comparison, received but few propagators of the Gospel."

There were exceptional men, however, even in the earlier days, who stood against the war spirit in Christian propaganda, such as Lactantius of the third century.

"For religion," he said, "is to be defended, not by killing, but by dying; not by cruelty, but by patience; not by wickedness, but by faith. For nothing is so voluntary an affair as religion, in which, if the mind of the worshiper is averse to it, it is already destroyed and is no religion."

Many a Christian missionary hero and martyr has ordered his life by the philosophy of Lactantius. On the other hand, the Christian church has from the beginning until now conceived of its missionary enterprise as a conquering movement—spiritual to be sure—but as a conquest that implies subjugation. Certain of our missionary hymns are full of the war concept:

"The Son of God goes forth to war,
A kingly crown to gain;
His blood red banner streams afar;
Who follows in his train?"

Going back once more in our thought to the first three Christian centuries, we find that then it was usually believed among Christians that religious opinions should be left entirely free to the individual. As the years passed, however, this freedom was taken away. The terms of admittance to this privileged community of the saved became more and more narrowed and unchangeable. The church became the one ark of salvation. Those who did not embark were doomed to eternal damnation. A few life boats were launched and sent forth to foreign lands, but there was but one way of salvation—namely, by way of the ark. Most of mankind, however, had not heard of the ark, and when they did find it, they discovered the door bolted with a bar of creeds. This theology, in perhaps a somewhat modified form, still moulds much of missionary endeavor even today. Here and there through the years there have been saintly souls who have struggled against the implications of such a theology. Fortunately, Christians, when face to face with reality, have often been more world-minded than the God in whom they professed to believe.

Samuel Ruggles, one of the earliest missionaries to Hawaii, showed this inconsistency when he said, "Who would not be willing to endure the scorching heat of a sultry region, a few fleeting days, if thereby they might be instruments of plucking immortal souls from the scorching of eternal burning."

William Carey in the same theological atmosphere rose to more sympathetic world-mindedness.

"Ah, if the soul of a Hottentot, a Hindoo, or a Negro, be like mine! And who can dispute it—Capable of becoming like God in his moral image—Capable of enjoying his favour and love—Capable of communing with Him, glorifying him and being happy in his smiles forever! How desirable is it to be instrumental to such inexpressibly glorious ends!"

The fact that this salvation was for future rather than for the present changed the emphasis that Jesus made, and had a very significant bearing on the world-mindedness of the mother church. Jesus' stern call to the strictest righteousness in the real relationships of the real present was forgotten in the thought of the promise of a glorious felicity in the life to come. The present life—the life of the flesh—was but a hindrance to that future glory. The world was evil.

This emphasis inherited from Paul has colored the life of the church even down to the present. Looking for a heavenly kingdom, the early Christians thought it unworthy of their high calling to hold civic offices. They were rightly accused of lack of patriotism. For an even longer time the poor became an opportunity by which to gain a greater assurance of future bliss. There was little concern to find ways to remove poverty, nor much suggestion for a new social order, until the humanists and the Christian socialists of the eighteenth century turned the tide in favor of a social gospel for the life that now is.

This emphasis on future salvation was due to the authoritarian position of the church. The Bible was the one source of all information. Salvation was the one important subject. In the fifth and sixth centuries a book on *The World, or Christian Topography* was widely read, having been written by one of the greatest travelers of his day. Where did he get his information about the world? From the Bible. From the table of shew bread in the tabernacle he deduced the shape of the earth. It was flat and twice as long as wide.

"What does it concern me," said Augustine, "whether the moon is of great size or the size of a plate?" Dr. A. C. McGiffert says that the intellectual level of three, four or five hundred years A. D. was far below that of two or three or four hundred years B. C., and at bottom the cause, as he believes, was the dependence of the Christian church on the principle of authority.

The authoritarian position and the strong emphasis on salvation as a future experience still prevails in large sections of the church today. Until within the last few years, it was the exceptional piece of missionary literature that told us adequately facts about the social and cultural life of the non-Christian peoples apart from their religious superstitions, although startling details were recounted showing the great differences between these far-away folk and us. Compare the autobiography of John G. Paton, a missionary classic of twenty years ago, with *Moana*, the moving picture of life in the South Sea Islands. The missionary gives us nothing but a series of pictures of tragic situations in which he is the central figure and all of which have to do with religion. The moving picture leaves us fascinated by the skills of the islanders and at least respectful of their social institutions. On the other hand, it must be said that there have been many missionaries such as Livingstone, who have had the broad outlook on all the values of this world's life and who have made accurate and careful

observations of scientific value—of a geographical, anthropological and psychological nature—men who have permanently enriched the thinking of the world.

This hurried and very inadequate narration of certain of the elements inherent in the Christian movement down through the years suggests that the influence of the Christian movement has been made up of contradictions. From the first years of the Christian movement until now, the world has never seen a pure culture of Christian life. In every age, when there has been a missionary movement, it has been less than wholly admirable. The wheat has had tares growing with it. Some of the forces have made for broader sympathies and fuller appreciations of other peoples. Other forces have been unworthy of the Christ in whose name the missionaries went forth. Whether we will or no, we are all conditioned by the racial experiences behind us. What then are the tendencies which need to be checked and what are the influences which need to be augmented if the reflex influence of the missionary movement on those who promote it may be more consistently in the direction of a larger world-mindedness?

In order to suggest the issues that seem to call most strongly for our consideration, I propose these questions:

Can we as part of the Christian missionary movement maintain the authoritarian position in regard to our religion, and at the same time free ourselves from a superiority complex?

Can we propagate a religion which we claim to be the only universal religion, the one final and complete religion, received directly from God, and be world-minded at the same time?

Can we sing,

"Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?"

and be world-minded?

Can we be sure we have learned the truth and at same time be appreciative of those who differ?

Can our young people study with fair-mindedness the religions of the world without at least questioning the superiority of our own?

Can they hold to Jesus as the only Saviour and not feel pity or scorn for a man who finds more inspiration from Vishnu than from Jesus?

There are many who believe that this can be done.

There are others, however, who say we cannot be world-minded until we entirely abandon the authoritarian position. Religion to such is really a process of learning how to live, and a seeking for an understanding of God and of life. We are all searching and hungering for righteousness. Let us go on the quest together, American, East Indian, Chinese and African. Let us share our experiences. We would give the best we have experienced; we would know the best other peoples have experienced. Perhaps together, some of them coming to us and some of us going to them, we may develop a better religion than any of us have yet known.

Is it possible to retain in any measure a sense of special privilege and still be world-minded?

Is it not a fact established in psychological research that some indi-

viduals are privileged above others? Must we blink at realities in order to be world-minded? How can there be a mutual exchange between those who are superior and those who are inferior? Without mutual exchange how can there be abiding appreciation?

Once more I quote Dr. McGiffert. "We long ago repudiated the old doctrine of election to special privilege, but we have widely cherished in its place, the doctrine of election to special service. But this, too, we are now discovering, may encroach dangerously upon democracy and human brotherhood. The danger lies not in assuming a call to service, but such a call as violates the independence of others and puts them beneath us. Even the good of the world is bought too dear at such a price. Democracy is consistent only with the recognition of a universal call. Every man and every nation have their place in the brotherhood of man and in the commonwealth of nations. All are called to serve, each in his own way, and like the several gifts described by the apostle Paul in the twelfth chapter of First Corinthians, each is essential to the perfection of the whole and is to be held in honor by all." (*The Harvard Theological Review*. Vol. 12, p. 44.)

Can we acquaint the church at home with the real needs in non-Christian lands without creating such a spirit of superiority?

Up until a dozen years ago, missionary literature consisted principally of addresses and stories picturing the tragic in the life of foreigners. Peculiar customs were described as a stimulus to interest, but the major emphasis was on dire need. "The poor, dark, idolatrous heathen" were held up as the objects of our pity. We were given the dreadful details of foot-binding, the sadness of child marriage, the dreary bleakness of the zenana, the hair-raising distresses of witch doctoring, and the vanity of idol worship. The heart wrench of a grievous theology, the death rate of the heathen millions and the ticking of the watch were brought together for dramatic effect.

Such appeals gripped the church at home with a tremendous emotion, and drew much money into the treasuries of the missionary societies. Many hundreds of our choicest young men and young women volunteered, sailed for the far places and have lived lives of faithful, heroic and unwearying service in the midst of desperate handicaps and hardships.

In these later years, missionary writers are more hesitant in picturing the tragic and the evil in the lives of the people to whom missionaries have gone. Descriptions of unsanitary conditions, of the degradation of women, and of the cruel effects of ignorance are glossed over or repudiated altogether. We are given, instead, the fetching fairy stories and legends of all nations. The poetry, the art, the happiness, the love and the charm of foreign life are so exhibited that children are apt to feel the reverse of the attitude Robert Louis Stevenson suggested in his poem:

"Little Indian; Sioux, or Crow,
Little frosty Eskimo,
Little Turk or Japanese,
Don't you wish that you were me?"

Very few missionary books, however, are ready to picture the ethnic religions in this rosy light. As a consequence, the religious side of mission-

ary stories is being largely omitted. Appreciative treatment of the religions of the non-Christian world, for the most part, is being given by authors officially dissociated from the missionary enterprise, and in secular literature. What is the result? There is to be found in our churches a developing world-mindedness, but an accompanying decrease in concern for the missionary enterprise. Is there really a causal relation between these trends? Is the missionary enterprise to wane as real world-mindedness waxes?

Will there still be a place for missions if all the facts are faced and faced with equal frankness whether they pertain to conditions in Calcutta or in Chicago, in Toronto or in Canton?

Could we more frankly lay bare real need in our mission study if we were equally frank in our study of western industrialism and of racial problems on the American continent?

Could we more frankly lay bare real need in our mission study if we were equally frank in our Bible study?

For example, most of our church schools gloss over the facts in Hebrew history showing Abraham's worship of trees and stones, and Jacob's household gods. Most biblical teachers have condoned Hebrew human sacrifice, magic, animal worship, and sacrifices to the dead. In fact we have tried to make ourselves believe and we have told our children that these Old Testament worthies worshiped "the heavenly Father," while at same time we have been condemning in pitying terms the very same forms of idolatry at present practiced among tribes of the present day. May not the worship in the temple of heaven in the classic period of China's history have been as worthy as that in the ancient temple at Jerusalem? Yet the two are never associated in the minds of our children. The Pharaoh Ikhnaton who preceded Joseph and Moses was more of a monotheist than either of the two biblical characters, yet to most of our young people the ancient Egyptian religion means idolatry, and the religion of Moses, one pure and undefiled.

Furthermore, would our ability to speak the truth concerning foreign religions today be enhanced if at the same time we made it possible for our young people to make an honest study of the history of Christianity?

If we realized the polytheism, the image worship, the magic and the superstition that has prevailed and indeed still is found in much of our Christianity, would frankness in our speaking of other religions be more palatable and helpful?

Finally, can we have a thorough and honest integration of our education for world-mindedness so long as religious education is put in one compartment and missionary education is put in another?

Can we ever have a thorough integration of the educational process so long as religious education is for the sake of indoctrination and missionary education is for the sake of promoting an enterprise?

DOES THE CHRISTIAN MOVEMENT PROMOTE WORLD-MINDEDNESS ABROAD?

GALEN M. FISHER *

The Indian poet, Tagore, has vividly depicted world-mindedness in this prayer for his native land:

"Where the mind is without fear and the head is held high;
Where knowledge is free;
Where the world has not been broken up into fragments by narrow
domestic walls;
Where words come out from the depth of truth;
Where tireless striving stretches its arms towards perfection;
Where the clear stream of reason has not lost its way into the dreary
desert sand of dead habit;
Where the mind is led forward by thee into ever-widening thought and
action—

Into that heaven of freedom, my Father, let my country awake."

In more familiar and no less comprehensive terms Jesus and Paul have alluded to the all-inclusiveness of the Christian realm:

"They shall come from the east and from the west and from the north and from the south and shall sit down in the kingdom of God."

"There is neither Jew nor Greek, there is neither bond nor free . . . for ye are all one in Christ Jesus."

A Japanese statesman, Baron Y. Sakatani, who makes no pretension of being a Christian, has struck the same keynote:

"Personally I never think merely as a Japanese. My uppermost thought is always the world's good. Among my nationals there are many men of this type.

"There are enough people in every nation who have this mind. We are thus ready now actually to build a world brotherhood.

"This is no time to think in terms of self and of one's own nation alone. We must think in world terms and plan for the world's good."

I would be quite content to accept the definition of world-mindedness implied in the words of the four orientals we have just quoted. But to be more exact, world-mindedness means an open-minded, sympathetic and intelligent interest in important aspects of the life of peoples and nations all around the world. It is primarily an attitude, but it involves also some knowledge and a desire for more. Knowledge alone, however, is not enough. We have all met persons who knew a good deal about other peoples but who were too conceited or selfish or chauvinistic to deserve the adjective "world-minded." By "sympathetic" and "open-minded" is meant a positive respect for the culture and attainments of other races and peoples, an eagerness to know more about them, and a willingness to cooperate with them. Thus interpreted, the term "world-mindedness" becomes indeed an exacting ideal.

The main question before us is, How far does the diffusion of the Christian movement among a people perceptibly help or hinder them in responding to such an ideal?

It is manifestly impossible for anyone to give a categorical answer to

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this question. Even a half-way scientific answer would involve prolonged investigations including case histories of many individuals and groups, and rigorous analyses of the complex social forces operative in each country. The best we can hope for in a fragmentary discussion like this is to show that the evidence is not all of one color and that if Christian missions are to be wholly conducive to world-mindedness they must overcome many foes in their own ranks.

I

Let us consider first some of the charges to the effect that the Christian movement in foreign mission fields has hindered more than it has helped world-mindedness. At first blush one might suppose that most of the damaging evidence would refer to the missionaries of a generation ago or to the early period of missionary penetration when the foreign worker is dominant and has not yet become familiar with the language and culture of the people he seeks to win. But on the contrary we find repeated testimony that even in long worked mission fields like China and India the attitude of many missionaries and the kind of Christianity they proclaim hinder rather than help world-mindedness. You will note that the evidence is drawn almost entirely from Asia and from Asiatics, but that is a sufficiently large sample to be significant, if not conclusive.

The charges against the Christian movement deal with five chief counts:

1. Christian missionaries are racially exclusive. However lofty Christianity's professions as a faith destined to bind all races together, its representatives often exhibit gross racial antipathies. This may be peculiarly a sin of American missionaries. At any rate a Korean student, after expressing high appreciation of American Christian idealism and philanthropy, says: "Americans take a snobbish attitude or look down upon foreigners as inferiors. This audacity has almost become an American trait." In view of the fact that Indian evangelists have frequently been made to enter by the rear door of a missionary's house it is natural for Indians to ask the embarrassing question, "If we are all brothers and co-workers why do you not treat us with the respect and confidence you show toward men of your own race?" With similar frankness a friendly Chinese critic pungently observes; "Missionaries go to China with a definite set of 'Superior' ways of living and determine to practice them on the Chinese for the latter's good." A more humiliating charge is made by a Moslem who draws the deadly parallel between Christian and Moslem practice, "In a mosque where Moslems worship their master, a peasant may stand beside a prince and a beggar may perform his adorations close to a millionaire but such is not the case in Christian churches."

2. Religiously Christianity is intolerant and exclusive. Despite Jesus' promise that his spirit would continue to lead men into all the truth, Christian missionaries even maintain that the New Testament contains a complete and final revelation, leaving no room for contributions from non-Christian faiths. Furthermore, despite Jesus' assertion that "he that is not against us is for us," not a few missionaries refuse to fraternize with high-minded followers of our indigenous faiths and converts to Christianity often out-do the missionary in contempt for their ancestral religion. Christian propagandists tend to judge Hinduism and Buddhism by their worst features rather than to appreciate and learn from their best. Thus representatives of Christ make themselves the sole judges of religious truth and value. They show little

sympathy with the views of orientals who look forward, perhaps mistakenly, to an eclectic blending of the best in all religions. As Mr. Yanagi, of Japan, says, "The meeting of east and west will not be upon a bridge over a gap, but upon the destruction of the idea of a gap." Religion cannot be limited to Christianity, Buddhism, Confucianism or Mohammedanism. Orientals ask why Christian missionaries do not all emulate Max Müller who said, "If I find in certain Buddhist works ideas distinctly the same as in Christianity, so far from being frightened I am delighted, for surely truth is not the less so because it is believed by the majority of the human race."

The non-Christian orient is becoming cosmopolitan and it cannot be long satisfied with a parochial or intolerant form of Christianity. The keynote of modern Japan, for example, was struck by her young Emperor when she made her debut into the modern world in 1868. He declared in his charter oath that "knowledge should be sought throughout the world." Surely oriental leaders who faced the world in that hospitable spirit might have come more rapidly toward Christ if his way had been presented in a more tolerant and inclusive spirit.

3. Christian missionaries are said to assume an attitude of superiority and act as though they had a right to impose their faith on other peoples. How deeply the more sensitive Asiatics resent the superiority complex of some Anglo-Saxon missionaries is shown by these sentences from the speech of a well-known Japanese journalist, cabled to the *New York Times* from Tokyo on February 28:

"Christianity comes to Asia in a spirit of arrogant superiority and an attitude of narrow exclusiveness. Thousands of missionaries who are sent here at great expense, when confining their activities to language teaching, are not unwelcome, but as religious teachers their presence is an implied insult to the great moral and religious forces built by our noble civilization.

"Many American Christians are working hard in the interest of peace and understanding, but when Christians come in contact with peoples of other creeds the results are not always conducive to peace and harmony.

"Missionaries fail, or refuse to see that the east has her own faith and philosophy favorably comparable to those of the west. So the east is capable of progression in spiritual matters without western guidance."

The speaker is an internationalist and counts many friends among Americans. Even though his strictures may be motivated by a desire to reduce the number of missionaries in Korea and China and thus remove an obstacle from the path of Japanese imperial policy, nevertheless they contain sufficient truth to be worthy of serious reflection.

In similar vein a Chinese student cleverly remarks:

"The natural course for Christianity is for the western peoples—not the missionaries—to demonstrate to the Chinese the beauty and practicability of Christianity, and let the Chinese assimilate the best at their own discretion. Any attempt at evangelism in organized department store style, or trying to determine for the Chinese what they should want, defeats its own purpose. For, the Chinese knows best what he wants for China in the development of Chinese national life."

In passing, someone may ask whether the indigenous faiths of Asia have shown half as much tendency to promote world-mindedness as Christianity with all the defects of its representatives; and I think there is no risk in saying "no," for despite the generally peaceful accommodation of the vari-

ous indigenous faiths to one another they have shown practically no capacity to overleap national barriers and draw different peoples together. Buddhism, of course, in ancient times, spread over all eastern Asia, but in recent decades the Buddhists of Ceylon, China and Japan have done little more than exchange formal greetings.

4. Another charge is that Christian missionaries and occidental civilization are inseparably tied together so that the lofty strains of the Christian hymn to the Prince of Peace are all but drowned out by the clashing accompaniment of western commercial and political imperialism, dependence on the *force majeure* of battleships and soldiers, industrial exploitation, and the worship of activity—not unlike the seductive notes of the Kundry strains in Parsifal competing with the noble melody of the Grail motif.

Wherever one turns he is confronted by this charge from the pen of Asiatic and African critics of Christianity. For example, in a recent issue of the *Christian Century* appears a letter from a Chinese theological student containing these sentences:

"One cannot honestly see how the Christianity of Christ can have a chance in China as long as the system of extraterritoriality exists, and all those illegitimate advantages, exercised by a great many missionaries there continue. Probably those missionaries do not see the larger significance of their position. But they surely know that no kingdom of peace and goodwill can be had anywhere by means of superiority, contempt, force and domination. If love, service and sacrifice are really less reliable than consuls, gunboats and marines, let us frankly preach Caesar and his sword instead of faith in Jesus Christ and his cross."

Mohammedan and Hindu critics have pointed out that the record of war-time will long remain an incubus on the Christian movement abroad, because not only did the home churches become sycophantic supporters of military policy but missionaries gave up their role as moral prophets and claimed to see in the victories of the Allies the direct interposition of Providence opening doors of opportunity and breaking down barriers in Moslem lands, and they dared to do this without a syllable in criticism of the atrocities committed by the Allied forces in the Balkans, in Asia Minor and elsewhere.

The intertwining of the economic imperialism of the west with the expansion of Christianity has become a commonplace even to missionary leaders. The animus of anti-Christian agitation in China has been aroused chiefly by the entanglement of the Christian message with western political and commercial interference or because of the maintenance of Christian schools out of harmony with the national educational system. This is strikingly shown by the fact that out of 125 anti-Christian articles in Chinese periodicals only one was against Jesus Christ, one against the Bible, five against the church, whereas thirty-six were against the mission schools and thirty-four were against Christianity largely because of its connection with the west.

It is wholesome to have a communist member of Parliament, Mr. Saklatvala, speaking in the House of Commons last summer, rebuke the Christian world in these words:

"I, as a Communist, as a true believer in internationalism, do not speak with the intention of offending, but with the intention of giving a shock

to your mentality, so that you can think in terms of humanity instead of in terms of banking accounts and profits."

A liberal-minded Buddhist scholar, steeped in Christian thought, Prof. Anesaki of Tokyo Imperial University, has asked this embarrassing question: "High-minded Christians who come to Japan and speak on peace and human brotherhood, seem to many Japanese to identify peace and Christianity, but how does it come that the Christian nations, at least in recent years, have been most aggressive and warlike?"

More mildly Professor Rallia Ram, of India, alludes to the danger of his countrymen being denationalized by the education they receive in Christian institutions, and he adds:

"The Indian Christian, in my opinion, should combine in him the qualities and virtues of the west and the east and not, as in some cases happens, lose the virtues of the east and get the vices of the west."

5. The fifth and last charge to be mentioned is that the Christianity resented in non-Christian lands is rent into antagonistic confessions and a hundred jangling sects and is, therefore, in its own ranks a travesty of the world-mindedness which it would fain foster. Professor Harada, in *The Faith of Japan*, declares "One of the greatest obstacles, if not the greatest, to the spread of Christianity is the lamentable divisions of its followers." The same lament is being caught up by the nationals in every foreign mission field, preeminently in China.

II.

Having reviewed some of the charges made by many orientals tending to show that the Christian movement and Christian missionaries do not promote world-mindedness, let us look at the other side of the shield. The favorable testimony of other orientals and the facts of history appear at least to balance the charges and to support the thesis that the Christian movement does powerfully promote world-mindedness abroad.

One of the most impressive tributes of this sort is from the pen of a non-Christian Japanese, the editor of the *Japan Times and Mail*. In the course of an editorial issued on December 27 last, evoked by the presence of Dr. John R. Mott in the country, he made these observations:

"We take the present opportunity to put on record our view, as a non-Christian independent observer, of what Christianity and Christians have done to this country. . . . What is it that has given Japan her present civilization? It may be claimed that Japan has had centuries of oriental civilization, that has prepared her to rise to a higher plane of humanity and enlightenment. But no amount of sophistry will hide the fact that it is the Christian workers and Christian civilization that have lifted Japan above the darkness of old ideas and backward customs and put her on the path of progress and higher culture.

"Modern Japan may have been an apt pupil; but she had had her days of tutelage and her tutors have been neither Buddhists nor Confucianists, but the Christians with their Christian civilization. Thirty years ago we had extra-territoriality removed not because we had our own enlightened judiciary system, but because we went heart and soul into mastering and adopting the Christian system and ideas of justice. We are today received to all practical purposes, (except alas, in emigration questions), as equals in the most advanced centres of the world's civilization, and that not because we are the descendants of people of the highest bravery, with a noble code

of chivalry, but because we have succeeded in assimilating the Christian standard of ethics and morality as well as Christian good manners.

"Let them ask then who it was that taught us in this struggle for uplifting ourselves? The answer is perfectly simple. The Christians and Christian ideas of love, humanity, justice and propriety, therefore, Christianity. Japanese Christians professing their belief in the Bible, and going to churches may not be very large; but the Japanese men and women who think as good Christians do without knowing it and are propagating and acting up to Christian ideas are innumerable. In fact it may be said, without exaggeration, that if Christianity as a religion be making but a slow progress in Japan, the Christian ideas may be said to have already conquered the country. . . .

"For this Christian conquest, of which we are not ashamed, we must admit that we owe it to Christian workers, foreign and Japanese, especially workers like those who are represented by our great visitor, now in our midst."

A more eminent fellow-countryman of his, Baron Sakatani, also a non-Christian and a man of the loftiest character, spoke in similar strain a few years ago.

"Christianity has brought a widening of ideas, the feelings of internationalism and brotherhood. Commerce is self-seeking. Christianity has been unselfish. . . The Buddhism in Japan is far better and purer than that in India. We take the best, and we shall be glad to take the best out of Christianity."

A prominent Hindu, vice-president of The Servants of India Society, a philanthropic organization, speaking at the dedication of a Christian hospital last fall, said:

"European countries send to eastern lands thousands of highly educated men and women to serve humanity, and thus to serve their Master, Christ; and though their religious zeal stands prominently at the back of this colossal service, their real motive is love of and service to humanity, which is the cornerstone of Christianity and which glorifies their Master. . .

"I have had special opportunity of studying the work of these friends all over India pretty closely and minutely, and I have nothing but praise and admiration for all that is being done by them, with the help of our own countrymen, who distinctly are actuated by the thought of service for humanity. In India the vast number of educational institutions, such as schools and colleges for boys and girls and industrial and technical institutions, owe not only their existence to them, but also the very inception of the inspiration they receive from their Master; and thus they have contributed extensively to the building up of the great educational edifice which will be a standing monument to the greatness and glory of Christ, who has been one of the greatest teachers and helpers of mankind. . . .

"The Christian missionaries have set us a glowing example of sacrifice, devotion, true charity, and broad-minded catholicity."

Pointed testimony is given by a Japanese Christian, bred in the Samurai code, President Ebira of Doshisha University:

"In Japan's four major moral precepts—loyalty to the throne, faithfulness to parents, love of and willingness to die for one's country—there is no idea of service for outside peoples or of world responsibility. Christianity has revealed to us a world in process of unceasing growth, has led the indi-

vidual to strike out for freedom, and has filled us with a sense of world stewardship. If Christianity had not come to Japan, this nation would still be where she was in the dead and dreamy past."

A Hindu professor of history said to Stanley Jones:

"My study of modern history has shown me that there is a Moral Pivot in the world today, and that the best life of both east and west is more and more revolving around that center—that Moral Pivot is the person of Jesus Christ."

A Japanese woman, Miss Takizawa, who won a post graduate fellowship from Wellesley and is now studying sociology at Columbia, speaks of Jesus as having "turned the standard of values upside down," especially in the Orient, because he had a conviction that "every individual counted just as much as any other." Mr. Uchimura, the famous author of *The Diary of a Japanese Convert*, emphasizes the same point by saying, "'A man's a man for a' that' is an unfamiliar conception to a Japanese," and he adds: "The bond of a common faith enables Japanese to get closer to the foreigner and the foreigner closer to the Japanese."

An eminent Indian, Rajah Ram Mohan Roy, though making no pretense of being a Christian himself, wrote that "Jesus' code of religion and morality is so admirably calculated to elevate men's ideas to high and liberal notions of one God—and is also so well fitted to regulate the conduct of the human race in the discharge of their various duties to God, to themselves, and to society, that I cannot but hope the best effect from its promulgation in the present form."

The influence of the Christian movement and of individual leaders in arousing national consciousness among oriental peoples is well known. The most striking testimony, however, was uttered by General Yuan Shih Kai to Dr. Walter Lowry after the overthrow of the Manchus in 1911:

"You missionaries are responsible for this revolution. Now you must see us through. . . . You have been teaching for forty years that there is one God, before whom all men stand as equal brothers. And you cannot teach that kind of doctrine without leading to the sort of revolution that we have just had in China."

Of late other Chinese, while admitting the tremendous influence of Christianity in bringing about the present nationalistic revival, point out that Christianity would betray its soul if it were simply national or chauvinistic. They scathingly refer to the fact that Christian churches in the west on both sides of the war seemed equally confident in claiming victory from the same God, but in mission lands they frankly admit that the missionaries have generally upheld Christianity as an international rather than a national creed.

The direct contribution of the Christian movement to world-mindedness is most concretely seen in some of its activities:

1. The missionaries have translated some of the best literature of the west and the Christian nationals won by them have established journals which have done much to promote knowledge of international affairs. Their contributions to the anthropology and history of distant peoples have helped notably to develop world-wide knowledge and sympathy among the scholars of the west.

2. The mission boards and the Christian movement have secured able occidental educators, men of letters, and religious thinkers to lecture abroad,

particularly in India, China and Japan, among them being those who have gone out under the Barrows lectureship, also President King of Oberlin, the late President Ernest D. Burton and Professor John M. Coulter of Chicago, Professor Glover of Oxford and the Hon. N. W. Rowell of Canada, Professor Geo. T. Ladd of Yale, and many others.

3. The missionaries have generally been the chief agents of international relief in famine, flood, earthquake and disease, a service which has won the most touching expressions of gratitude from the rulers as well as from the masses of the people.

4. The Christian movement has been the pioneer in bringing large groups of orientals into organized affiliation with international movements. The first international gathering of any sort in the orient was the World's Student Christian Federation Convention which met at Tokyo in 1907 and at Peking in 1922; and the World's Sunday School Convention gathered in Japan in 1920. Individual oriental Christians have been foremost in initiating temperance and peace societies as well as in organizing the industrial laborers and bringing them into contact with the labor movements of the west. In the sphere of religion the newly formed national churches have established close relations with the sister churches in western lands and they are also being brought into increasingly intimate relations with the International Missionary Council and the Christian Associations.

5. Students of every mission field have been sent by the thousands to North America and Europe to secure higher education, and hundreds of mature representatives of rising churches have been aided in going to other lands to speak and confer.

6. It is an interesting fact that three returned missionaries conceived the Survey of Race Relations on the Pacific Coast. It was a combination of missionaries and so-called Hawaiian "missionary children" who first proposed the conference on Pacific Relations which met at Honolulu last summer and which has now taken permanent form in that significant enterprise, The Institute of Pacific Relations.

7. The missionaries who have played an influential rôle in maintaining peace between nations and in promoting peace between the nations constitute a distinguished group, among whom are Welles Williams in China, Verbeck in Japan, Allen in Korea, Duff in India, Cyrus Hamlin in Turkey, Livingstone and Mackenzie in Africa; and the list could be indefinitely extended without including living men and women.

III.

Enough has been said to suggest that despite all the shortcomings of the Christianity which is presented and often misrepresented in mission lands, the contribution of the missionary movement in those lands to world-mindedness has been of the most impressive character. In conclusion, it will be pertinent to suggest what changes might be brought about in the missionary movement in order to make it more completely conducive to world-mindedness. [That some radical changes in policy and emphasis are demanded must be obvious to everyone who has thought deeply on the situation.]

1. Should not missions be rebased on the principle of mutuality or reciprocity, that is, of the interchange among all countries, whether so-called

Christian or so-called non-Christian, of the best ideas and personalities? The sending nations must recognize that they, too, are non-Christian when seen under the white light of Christ himself. Dr. Fleming has well expounded this idea:

"Every one recognizes that new devices, inventions and discoveries may be advertised on a world scale, and agents are 'sent forth'—that is, commercial missionaries are sent forth to introduce them. Surely a sharing of one's best on the higher cultural and spiritual levels without the acquisitive motive is not less proper. There need be nothing that is patronizing in sending nor humiliating in receiving on an international scale any more than on a personal scale at Christmas. It is the presence of mutuality that removes the sting. In this sense of international exchange let us hope there will never be an end to 'missions.' The difference will be that China and Africa will be sending and calling as well as merely receiving; and we of the west will be calling and receiving as well as merely sending."

Such reciprocity will naturally replace dogmatic imposition with eager sharing of the best that each country and church and individual has experienced. Already the orient has enriched western Christian thought and broadened missionary policy by sending to us their Christian leaders, men and women worthy to be received as the peers of our best. To borrow an electrical figure, the world-wide missionary movement must have an alternating current.

2. More resolute efforts must be made to avoid clamping occidental religious forms and formulations, architecture and music, upon the rising Christian movements abroad. For world-mindedness in religion as in politics involves conserving the peculiar cultural heritage of every people. The more facets the diamond of Christianity acquires, the more precious and satisfying it becomes. How bungling and well-nigh criminal have been some of the well-meant suppressions by missionaries and over-zealous converts of symbols and folk-lore and customs which might have furnished ready channels for the stream of the new faith.

3. Finally, should not the very name "foreign missions" give way to a term more largely suggestive of the fraternal viewpoint, such as World Fellowship, or International Christian Missions, or Christian Internationalism? The term "foreign missions" implies an assumption of superiority, at least to the ears of the peoples affected. Who can doubt that if such changes be made, from the heart outward, they will enable the missionary movement and the Christian churches in foreign lands to become invariably promoters of genuine world-mindedness!

DOES WORLD-MINDEDNESS DEPEND UPON GOOD-WILL OR INFORMATION? UPON CHARACTER OR INTELLIGENCE?

GOODWIN B. WATSON*

A probably apocryphal story of President Coolidge relates that upon his return from church a visitor inquired about the service.

"What did the minister preach about?" asked the visitor.

"Sin," replied the laconic Coolidge.

"Oh, yes," said the visitor, "what did he have to say?"

"He was against it," answered the president.

The visitor was unwilling to abandon all hope that a conversation might arise, so he persisted.

"And what did you think of the sermon?"

"I agree."

With a question stated as is the one which the program committee has assigned to me, "Does world-mindedness depend upon good-will or information; upon character or intelligence?" I ought perhaps to follow the example of the president, answer truthfully, "Both" or "Neither," and sit down.

Such an abrupt handling of the topic would serve the admirable end of giving more time to the ensuing speaker. I imagine, however, that the committee in formulating such a topic was expressing a concern which might not be wholly met by dogmatic answers or by analysis of the inconsistencies of this particular statement. If I understand what was in their minds, they were asking such questions as these:

1. Is there an integral, underlying unity called "good-will" or perhaps more broadly, "character," which tends to produce certain attitudes and behavior?
2. Is native, inborn intelligence important in the production of desirable international attitudes?
3. Is giving people facts and information likely to bring about desirable changes in their attitudes?
4. What else, if anything, is involved in producing the type of world-mindedness in which this convention is interested?

In an endeavor to find solutions for such genuine and important problems, at least three methods are open to us. We might follow a method highly honored in the history of religious thought and activity. We might analyze, speculate, propound and deduce. We might evolve a logical basis for the defense of an underlying character factor or the relative unimportance of intelligence and information. In discussion we might harangue one another, departing most of us, of the same opinion still. A second approach might be the method of homiletic example, sometimes dignified in present parlance as "case studies." I am not thinking of the valuable sociological case study method, but rather of that less scientific procedure which selects illustrations to enforce pre-formed opinions. It is not hard to recall sessions dealing with religious work in which the principal evidence considered has been that of some doughty advocate who opened his remarks with "I once

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knew a man who . . . " Perhaps the climax of the thinking was marked by the even more final pronouncement, "Well, I can tell you from my own experience. . . ." Because this method of illustration finds considerable vogue in studies of prejudice, attitude, race relations, and so on, it may be well to examine it briefly. It is obviously futile in the sense that almost any side of any argument can be "proved" by selected cases. It is also clearly influential. One who uses it appears to have the "facts" in hand. I suspect that in many situations, if Mr. Smith told three stories, whereas Mr. Brown reported the statistics on 3,000 cases, Mr. Smith would carry the crowd.

I should not want to be interpreted as saying that analysis and deduction and illustration have no important place in forwarding human thought. Already they have brought us to desirable distinctions in various uses of the term "world-mindedness." With the particular questions which we are considering this afternoon, however, and with an audience of this caliber, it does seem clear that the answer depends upon the accumulation of extensive and impartial evidence. Unfortunately little such evidence is available. Our task will necessarily be to examine the facts which have been discovered, and to outline the points at which further investigation is needed.

First, is there an integral, underlying unity of character or good-will which tends to produce certain attitudes and behavior? Studies by Wells of several hundred pupils in British schools indicated that there was a positive correlation among exceptionally careful ratings on desirable traits. People rated as courageous, tended also to be rated as honest and courteous. Thorndike has shown, however, that such evidence cannot be trusted. The "halo" effect is in the mind of the rater. He tends to see people as a whole. Liking Jones in general, he assumes that naturally Jones would be intellectually honest and not possessed of fallen arches. A second line of evidence comes from tests. These, so far as they are reliable, tend to show desirable traits going together. But this must not be interpreted as meaning more than that pupils brought up in homes where good manners are taught are a trifle more likely, not very much more, to keep clothes neat, to tell the truth, and to study hard. Study of 150 children by the Union tests reveals that certain elements of ethical discrimination are quite unrelated to others. Pupils who have a certain point of view about money matters may equally well have one or another point of view about "necking." There is needed a painstaking investigation of the extent to which training in one sort of attitude affects other attitudes, when freed from the influence of intelligence, home training, physical health, and other common elements. This is possible. I offer it as a potential Ph.D. dissertation to the first taker.

If we cannot assume any common cause of behavior called "character" which operates through a number of distinct traits, can we at least think of the "traits" as unities? Is fair-mindedness a unity? Study of over 500 adults shows that on the whole it tends to be a very specific matter. Individuals much prejudiced on economic questions have been found to be relatively open-minded on other issues, such, for example, as the issue between Protestants and Catholics. Symonds found in a study of 200 pupils in Honolulu to which I shall refer more extensively later, that pupils who took "liberal" points of view on questions of religion, race, treatment of criminals, taxation, and international relations, had no special tendency to take liberal positions on industrial relations, prohibition, community organization, the

tariff, or immigration. Voelker's study of trustworthiness in actual situations shows that by what a boy did in ten such cases, you could not predict very much better than chance what he would do in ten different situations also called "trustworthiness." After due discount has been made for the imperfections of the tests, it will probably remain true that the evidence supports the theory that "character traits" and "character" in the broader sense, represent names given to a bundle of many specific ways of thinking and acting. Character is not a cause of world-mindedness, it is a result of world-mindedness and many other attitudes. Good-will is not a cause of world-mindedness, it is a result of thinking this way about a certain Jew, and this way about the sugar monopoly, and that way about the neighbor's Dachshund.

Our second query concerned the place of general, native intelligence in the development of world-mindedness. Manry at the University of Iowa found a correlation of .70 between information on international issues and intelligence. Symonds found a correlation of .56 between intelligence and information about present-day social and political problems. This is about what has been found with reference to any sort of knowledge. Brighter people on the whole know more than dull people. But that is not quite our question. We are asking about feelings and attitudes. In that realm the evidence is less conclusive. My studies of prejudice showed a zero correlation between general prejudice and intelligence, when working within the college range. Bright people might be more or less prejudiced than average or dull ones. Symonds found a correlation of .28 between intelligence and the "liberal" attitude on issues of public concern. There is need for a study of the influence of intelligence when temperament and environment are constant. In summary, we have so far no guarantee that a program which begets more intelligent children will bring about important changes in international attitudes, in and of itself. Probably intelligence makes a little difference, but surely present evidence gives no reason for believing that bright children need no careful guidance, or that dull children are hopelessly committed to undesirable prejudices.

A third inquiry concerns our practice more directly. Will the giving of facts and information prove effective in creating attitudes? One wishes that facts were available against which to check an opinion the writer shares with many, that those experts on foreign affairs employed by business concerns and state departments are no more likely than others to be possessed of the attitudes this convention would call world-mindedness. Turning to tested investigations we find the evidence in somewhat more conflict. Symonds published in the *Journal of Educational Psychology* for March, 1925, the article several times mentioned here. He tested children from eighth grade through the University of Hawaii, in Honolulu. His first test covered attitudes toward all sorts of religious, economic, moral, social, political, and international issues. He determined the "liberal" point of view on each issue by taking the judgment of four out of five educated persons, probably a somewhat inadequate basis. His second test checked the reliability of the first, and the third tested information on the issues. He found on the whole very little relation between information about these issues, and the "liberal" attitude on them. The coefficient of correlation was .28, which at best, with all corrections, could not have been higher than .36. This means, roughly,

that if one could measure the information possessed by an individual on such issues, and were to assume that the liberalism of each accorded with his information score, he would be right just a little better than chance would provide. His results would be about one-tenth of the way between sheer guess and perfect prediction. Symonds found further that as one went up through the grades beginning at eighth grade, through high school and college, the average information score mounted steadily from 59 per cent in grade VIII to 73 per cent for college seniors. The per cent of liberalism, however was 80 per cent in the eighth grade, approximately 80 per cent in the next, 80 per cent in the next, and so on all through college. Knowledge increased, but attitudes remained constant. The function education apparently played in those cases was to furnish support and rationalizations for viewpoints to which the individuals were already committed.

No convincing study has yet been made with prejudice tests and information. A few results are suggestive. Thus, suppose we take young women from college at a student conference, and test them. Let them discuss together for two weeks. At the end of that time, there will be a decrease in prejudice score on most lines. Perhaps this is due to acquiring information. Much more probably it is due to taking a second test, or to certain general emphases by admired persons in the conference. Again, it has been shown that ministers with better education are, on the whole, less prejudiced. Yet even this apparent significance must be questioned, because the younger ministers are both better educated and less prejudiced. Perhaps it is wholly a matter of age, or type of school. This could easily be determined, but it has not yet been done.

Sturges found a large place for information in determining the attitudes he studied. This was his method: He gave a test-ballot showing attitudes ranging from pacifism to militarism. Then he asked subjects to read from a book dealing with war. At the end of seven minutes he re-tested. Subjects kept on reading for another seven minutes and were tested again. After a third reading period, and in a few cases a fourth, the record was made again. It was so done that a subject was not able to see his previous records. Sturges found that people were directly influenced by what they read. That influence grew gradually less with longer exposure. He found that even people who said that the material antagonized them were apt to be influenced unconsciously in spite of their opposition.

What then may we conclude about the part which information plays? Under laboratory circumstances, the presentation of facts seems to affect attitudes. Yet taken by and large, there is no guarantee that people who have acquired the most information are likely to hold any given point of view on controversial questions. The question of the kind of information has been insufficiently studied. It is leaping a little, but perhaps not too far, in advance of the evidence, to suggest that probably the quantity of information is far less significant than would be the proportionate emphasis within that information, and the circumstances under which it was given.

Our fourth problem concerned the other factors, in addition to general character, intelligence, and information which play a large part in determining attitude. Here it would be easy to speculate. Illustrations can be produced showing that children of conservatives are either more reactionary or are very radical, according to the preference of the illustrator. Atti-

tudes can be traced to subtle and long continued influences or to isolated and dramatic incident, according to the presupposition of the investigator. Those who are convinced that it is true will surely find the germs of desirable international attitudes in children of pre-school age, perhaps before speech.

A few studies are, if not conclusive, at least very suggestive. The Inquiry Into the Christian Way of Life has, through the efforts of Mr. Lasker and Mr. Keeny, gathered a remarkable group of opinion studies. Lasker's *Race Attitudes in Children* was based largely on the answers of adults about the experiences which affected children. Other studies have sought directly the opinions of young people themselves.

Innerst reports, for instance, that pupils in a liberal church school gave answers like these as a basis for disliking people of other groups:

The Chinese:

are stealing, distrustful people
are so sly, and I am afraid they will plunge a knife into
me when my back is turned
they bring opium into our country
I do not like to be knifed
they kill
too crafty
stab you with knives
do a lot of underhand work
the look of their eyes gives me a chill
have a sneaky, slimy air
are so backward and refuse to be helped.

In answers like these for the Chinese, the beards and bombs for Bolsheviks, the dirt and money-grabbing attributed to Jews, we find some evidence that factors which are not intelligence nor information nor yet general ill-will are at work to produce attitudes.

Keeny has had tabulated the reports of 377 college students on why they thought they held certain attitudes. His technique was to present a list of words and statements in test form. Then students were asked to pick out some about which they felt rather warmly, and indicate the sources of the feeling. They were urged by precept and example not to defend and argue, but search for experiences. The resulting essays showed 717 experiences leading to attitudes, which were classified as follows:

SCHOOL

History class, fellow students, debates, flag drill, pageants,
etc.21%

READING

Newspapers, books, magazines, pictures and cartoons....21%

ACQUAINTANCES

Personal friends in other national groups, attitudes taken
by friends, etc.13%

HOME

Conversation, traditions, objects, etc.....13%

PERSONAL EXPERIENCES

Childhood emotional incidents, observation, pictures, etc.. 7%

HEARSAY 5%

SPEAKERS 4%

DRAMA AND MOVIES.....	4%
BUSINESS RELATIONS	3%
CHURCH AND SUNDAY SCHOOL EXPERIENCE.....	3%

These figures cannot be interpreted, of course, as giving real sources of attitude. They tell where people thought their attitudes arose. Study of the original cases convinces both Keeny and the writer that the isolated dramatic incidents are overweighted, and that not enough attention was given by these very representative students to the slight but continuous factors around them. Oftentimes the incident reported clearly reinforced an already existing opinion.

The writer took 100 of the Inquiry's student replies not previously tabulated, which dealt particularly with the problem of war, and endeavored to see how these would classify themselves. These essays contained 187 instances in which a definite influence was mentioned. The tabulation follows:

PRE-EXISTENT

This essay evidently an argument, or rationalization. Incidents reported only stamped in deeper the already formed attitude20%

FIRST HAND CONTACTS

Direct experience with the nationalities concerned. Direct experience of war, etc.....17%

GROUP SENTIMENT

Community customs, attitude of crowd at a conference, etc.13%

SCHOOL

Teachers, activities, history books, flag drills, etc.10%

READING

(Influence seemed more informational than emotional).. 9%

INFLUENCE OF OTHERS' ATTITUDES..... 7%

(Excluding home, school, etc.)

HOME ATTITUDES AND TEACHING..... 6%

CHURCH, SUNDAY SCHOOL, BIBLE, etc..... 5%

EARLY WORD-ASSOCIATIONS 4%

(Somewhere found the notion that "pacifist" meant "teacher's pet," French were courtly, Germans boors, etc.)

CONDITIONING INCIDENTS 4%

(Frightened by an Indian, etc.)

MOVING PICTURES 3%

With the exception of school, which was more largely informational than emotional, and the movies, which seemed entirely emotional with little intellectual content, the endeavor to classify the influence as intellectual or emotional in its predominant tone, yielded an equal distribution for each general classification. Insofar as experiences could be dated, 72% were pre-adolescent. Again the cases were studied with reference to the permanence of the attitude. In 16% it was doubtful whether changes had taken place since the formation of the attitude or not. In 24% the attitude had undergone clear change, in 60% there had been no change. Most of the changes took place around attitudes toward war, following the general pattern of rising approval during the Great War, with a rather sharp decline later. Attitude toward Germans and things German might be represented by a

V curve. There was a sudden drop, and a gradual climbing back into favor. If these two sources of change were eliminated, the proportion of people who had obviously held their attitudes "from that day to this" would be ten times the size of the group who were conscious of change about the matters on which they felt warmly.

The relative permanence of attitudes, even in so select and experienced a group as college students, furnishes food for much thought. Mrs. Jones, working with John B. Watson, found that in 70 cases of fear, in children between seven months and 3 years of age, she was able by psychological methods to eliminate the fear completely in only two of the cases. She found that direct conditioning and social imitation were much more effective than disuse, verbal appeal, getting used to the object, distracting attention or repressing the fear. If with suggestible children, employment of our customary methods of getting accustomed to things, paying no attention to them and laughing at fears, brings few results, what are the prospects for changing adult attitudes? Would a smaller or larger proportion of adults surrender superstitions and fears? Would the same two methods, direct connection of the idea with something very pleasant, or imitation of approved persons, be the most effective with adults? Do customs and institutions influence attitudes more than attitudes influence them? No factor listed so far adequately accounts for Lord Byron's statement that except for himself all his fellow-members in the Oxford Radical Club became hide-bound Tories. What is the subtle factor that swept the United States within three months, doubling and trebling the numbers of pacifists? Is there any clear evidence that we will not be carried away by the social pressure of another war situation, a generation hence? Is this convention itself a product of the same psychological forces that sold Liberty bonds? Are we, as we work at hymn books and history books, really approaching the problem or are we dealing with unimportant fringes? Is group discussion a technique for changing attitudes or, more significantly, a symptom that a certain attitude has been produced?

These questions press upon us now, not because they are ripe for discussion. Our opinions, dare I suggest, upon them are not worth much. In their total mass, however, they raise this immediate and underlying question which we may well face: Do we do well to put our time and money into a convention to talk over world-mindedness when the constructive research upon which effective plans must depend, is so long delayed?

THE INQUIRY AS COOPERATIVE STUDY OF EXPERIENCE

A. D. SHEFFIELD*

The movement now known as the Inquiry was set afoot in 1922, as a nationwide effort to enlist people of all diversions of interest and faith in rethinking the meaning of Christianity for human relationships today. Like the earlier movement of COPEC in Great Britain, it took rise in a sense of the special difficulties today in giving effect to spiritual ideals in the relations of organized social groups. And it found a further impetus in the newer currents of educational thought in America. Two main causes of the movement, therefore, were:

(1) A growing change of basis in modern life from individual relations to organized group relations;

(2) A change of emphasis in modern educational thought from an emphasis on affirming ideals to one on stimulating processes, with a constant educative analysis of the experience by which ideals are really learned.

Each of these causes calls for a word of enlargement.

Our ideals of what is right took expression in eras when man dealt with man, and one's moral activities clearly registered as such. Today, when group deals with group, one's moral activities get so subdivided and specialized as to seem almost de-personalized. A political or industrial group is indeed made up of persons, but *as a group* it represents only certain interests common to them, not all the interests which characterize a rounded personality. As a moral agent, therefore, the group is somewhat narrow, and its representative tends to act with something less than his full manhood. His very devotion to the group interest may bring about the mis-education which in business life gives us the purchasing agent whose firm expects him to extort unearned discounts, and in international life gives the diplomat whom we think of as "an honest man sent abroad to lie for his country."

Manifestly, then, our religious education must address itself to life-experiences that have become complex. The citizen makes a decision as to a given personal course only to find that he has opened a question as to established group arrangements, and he penetrates this question only to emerge on a level of ideas where he needs a social philosophy. A boy, for example, thinking to do his bit for "world-mindedness," decides not to join the R.O.T.C. He then finds that his college has vested the physical examination and advice for its students in the military medical officer, so that he is put in the light of accepting a benefit without returning a service. This arrangement is something he can debate only by thinking out a consistent view of the relation of a war department to college life. And a religion that takes no competent part at this level of his thinking will find itself left to spiritual red cross work—bandaging hurt consciences, perhaps, but not counting in the social advance of his day.

To share competently in such thinking, those who have at heart the religious stake in it will try to profit by the best current thought on educative process. Particularly they will note a growing doubt as to the efficacy of setting people right by telling them things. Mark Twain once declared: "To

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be good is noble; to tell others how to be good is nobler, and no trouble." It *seems* less trouble than to set up the thought-conditions by which people will find the right ways for themselves. But the latter process is the only way to build self-determining personalities. What we have to do, therefore, is to study how to make life-situations yield educative experiences. That, precisely, is the task with which the Inquiry has come to close quarters. It has recognized that the situation which people face in a committee meeting, or in a public conference, or in a club discussion, show the first educative requisite in that they begin where people are, with their own interests so stirred as to dispose them to effortful thinking, and that discussion itself will afford the second requisite—an outreach to new knowledge—if it makes use of methods consciously addressed to stimulating resourcefulness and sensitiveness in the conferees.

The specific projects to which this concern has led the Inquiry may be classed according to the kinds of group resources that it has sought to turn to educational account. Obviously first came those of organizational conference groups. In the meetings of conferences, conventions, and summer institutes there is an area of opportunity that has not been analyzed with a view to developing its largest possibilities. The prevailingly low educational value of these meetings seems due to a traditionary reliance on "speakers"—informing or exhorting—with the delegates sitting passive. To conference leaders the alternative has always seemed to be random and impromptu talk by lay folk in no responsible contact with the facts. To the Inquiry it has become the problem of devising procedures which will draw upon both the information of specialists and the experience of lay learners. Such procedures include ways to deal with neglected factors in moral problems, namely, the attitudes, assumptions, and prejudices that condition men's responses to ideas.

A second area of opportunity has been the work of fellowship groups. It is in the club meetings of the Christian Associations, of the Girls' Friendly Society, of settlement groups, and the like that educative thinking is put on its mettle. For here the problem is how the members can find that mutual enhancement and release by which they shall progressively re-create the purposes of the fellowship out of their own developing purposes. Consider for a moment what is involved. The purposes of a Christian Association have a wide social concern; they are expressive of tested ideals; they enlist group resources. In contrast the really active desires of a new member seem narrowly personal; they are untested and confused; they are fitful and unresourceful in action. For all that, they are *his own* desires, not things "wished" on him by his elders. Any real growth for him lies through enlargements and enrichments that reach him here, from the inside of his own head. It is, therefore, an educational miscarriage when he takes part in a club program, not because it expresses his aroused interest, but because it pleases a club leader to whom he has grown attached, or because it carries as bait some artificial prestige. Around these possibilities the Inquiry is concentrating thought and experiment to make club discussions and projects really self-developing for club members. As a result special outlines, questionnaires, prejudice tests, and syllabi are taking shape as tools of collaborative learning, addressed to the ascertained needs of many types of person and situation.

A third area of opportunity, which is just engaging attention, is that of action groups; that is, the work of adjustment committees in situations of actual conflict. The problem here is (1) to stage the labor dispute, the trade practice complaint, or the race friction in a set-up that suggests not a cockpit but a laboratory in which spiritual values will count; and (2) to get under way a co-operative and mediatory technique by which the parties to conflict will take forward-looking attitudes. The Inquiry's efforts in this area are being furthered by a committee on community study, which devotes itself not so much to fact-finding as to ascertaining how local groups can gear in together and get facts used for conflict-solutions.

In all these fields the Inquiry has worked with educators who expect to meet people where they are, rather than assume ideal vantage-points from which to summon people up. Its faith is a faith in scientifically developed democratic processes by which the experience of every-day folk shall become a continuous source of spiritual energy and vision.

THE INQUIRY AND INTERNATIONAL EDUCATION

S. M. KEENY*

One of the best friends of the Inquiry recently suggested that it ought to take the lead in calling a certain conference. "You people," he said, "are as nearly no organization as any group I know." He went on to explain that by this ambiguous remark he had meant merely to convey that to him the Inquiry is a nucleus of people to be expanded at convenience as new problems arise.

Sometimes we do furnish the nucleus for a new co-operative study. Frequently, however, the process is reversed, and sections of the Inquiry lose themselves for weeks in other organizations or in *ad hoc* committees, drafting study outlines and helping to organize conferences. This flexibility has proved especially necessary to the International Commission, one of the four divisions of the Inquiry; for questions within the international area have the Protean faculty of showing themselves in all sorts of shapes,—now political, now economic, now racial, now religious.

But in whatever form the questions appear they are merely different aspects of a larger problem: the adjustment of our minds to ever-widening group relationships. These relationships have changed enormously in the last century. The story of the growth of international interdependence is by now an old one—to a limited number of people. It has, however, probably received little serious thought by the vast majority of the people who vote. The United States has a foreign investment of twenty billion dollars to remind her of the new state of affairs; and she has within her borders some thirteen million people born in other countries. But the figures of the investment are too nearly astronomical to have significance to the man on the street until they have been translated into terms that "come home to men's firesides and bosoms." Moreover, most people have simply not learned to recognize in the Italian ice man or the Polish factory worker, whom they

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see daily, persons with whom adjustments must be made satisfactory both to the foreign born as well as to those born in the United States, if wholesome international relations are to be attained.

The century which has seen the material changes that have drawn nations together has also seen the unparalleled growth of a type of nationalism which holds nations apart. In many other forms of group-relationships the individual has frequent opportunities to compare his own group with others. A similar comparison of nations is by no means easy for the citizen of a country three thousand miles broad and containing over a hundred million people, most of them trained in a tradition of "splendid isolation."

The ordinary man must form his judgments of other countries through the people from those lands whom he meets, from his limited reading, or from what he hears from people with experience probably little wider than his own. He has looked generally upon the foreigner as he comes to us, relatively poor, with a different standard of dress, and with a limited ability to speak *our* tongue, and he has said that the foreign born have done well in proportion as they have succeeded in dressing, talking and behaving like himself.

The man in the street has perhaps been provincial, careless as to the other fellow's interests, and hasty in his generalizations; but how much help toward world-mindedness has he received through his education, secular or religious? The Inquiry's study of some hundreds of opinions held by Americans selected from widely scattered groups in the United States suggests that, generally speaking, teaching which touches on the relations of the United States to other countries has generally been in close accord with a recent injunction of a patriotic society to its historian, who was instructed to write a history of the United States "telling the truth, but telling it optimistically." The net result is that to very many of our people a nation is not one group which can contribute usefully to the enrichment of human life on this planet, but a group apart, whose organization and aims are above criticism. Whatever our theory, we have, to a very large degree, succeeded in the United States in building up by tradition, sentiment, and slogan, an almost unquestioning allegiance to the state.

In spite, or perhaps because, of this uncritical nationalism, the Inquiry has found that the discussion of international problems, in the narrower political sense, evokes little popular enthusiasm. We have come to substantial agreement with Mr. Walter Lippmann that the ten or fifteen per cent of foreign news of the kind now carried by the average metropolitan newspaper is more than the public wants.

The Inquiry has tried, therefore, to begin its study of international questions in terms of the conscious interests of the private citizen. We have concerned ourselves less with immediate political action than with the stage of thought preliminary to action. This has meant an analysis of *all* the interests involved, and a redefinition of aims, formulated with a thought for the stake of every one concerned. This type of study has encouraged the groups which have taken part to study once more the resources provided in their own community for the understanding of other peoples. Local national groups frequently prove to have unsuspectedly large resources which light up their cultural backgrounds. Incidentally these groups also quite often demonstrate a type of nationalism which makes our own look pale. But this

very demonstration has on occasion led to a more thoughtful consideration of the stuff of which our own nationalism is made.

We had at first some hesitation in asking members of an everyday discussion group to stop to think where they had picked up the assumptions they were bringing to the discussion. But we have found that this initial study of attitudes has aroused active interest among many who had previously felt that their part in international affairs was to listen occasionally to the omniscient remarks of an imported speaker, who told of his part in shaping legislation or of the marvels of his experience abroad—of his interviews with great statesmen, and all the rest of the twentieth century version of Othello's tales of "anthropophagi and men whose heads do grow beneath their shoulders." It is a discovery of the first rank for participants in discussion to find that *for them* their own small contacts with the foreign born, their reading of newspaper headlines, and their attendance at the "movies" are of significance, after all.

A realistic study of one's own attitudes, of one's present equipment for action, and of the channels of influence available often results in a changing of the scale of proposed action. So long as aims are kept abstract, it is easy to get agreement for large plans; only when the situation is actually analyzed are limitations seen and the possibly inconvenient results of proposed action made clear. This study of attitudes and of resources is of course a preliminary to action; it is designed to help find out what kind of action is needed for the result that is desired.

When individuals must act in international relationships through intermediate organizations, they naturally look to those organizations to help them define the issues. One example of co-operation between these intermediaries in which the Inquiry had a part was the Baltimore conference on American Relations with China, held last September. This conference brought together for four days some two hundred people, both Americans and Chinese. There were represented, among other interests, business, missions, education, organized labor, the press, and diplomacy. The whole purpose of this gathering was not to force governmental or organizational action, but to pool the experience of the groups for which those present were unofficial spokesmen. This type of mutual education can prove its value only as the members of such a conference reshape in the light of new findings the programs of their own organizations. The democracy of group discussion thus has its place for guides; all it asks is that they be not blind.

The Inquiry, then, has been working with other religious and secular groups to discover methods by which ordinary people can help one another think through the conflict of loyalties to an attitude which, whether it be world-mindedness or not, seems fairest in the light of all the facts available. In direct contacts this work takes the form of assistance in writing study outlines for discussion groups, in sketching programs for summer and other occasional conferences, and personal consultations with denominational and social service groups. In all of this we learn rather more than we teach. What we learn we try to pass on through our occasional paper, *The Inquiry*, through pamphlets and books, and through articles published in various periodicals. Some of the titles prepared by the International and the Inter-racial Commissions may be suggestive of our range:*

*Additional information about the Inquiry and its publications may be had from our offices at 129 East 52nd St., New York.

International Problems and the Christian Way of Life.

And Who Is My Neighbor?

Missions and World Problems.

Alien Registration.

What Makes Up My Mind on International Questions.

American Relations with China.

Superior People.

In our work we regularly meet with three quite different questions on which I trust the discussion here at Toronto will throw further light. The first of these is: What is the effect for world-mindedness on the public of the increasing deluge of pictures? In the words of Mr. Walter Lippmann:

"Photographs have the kind of authority over imagination today which the printed word had yesterday, and the spoken word before that."—(*Public Opinion*, page 92.)

We see them in the movies, in the rotogravure sections of most newspapers, and on every page of the new and phenomenally successful "tabloids." To what degree does current education, secular and religious, provide an inoculation against what is socially harmful in them.

The second question is: How in practice do people actually come to change their attitudes in the direction of world-mindedness?

The third is: What are the "attendant learnings" for world-mindedness of denominationalism as we find it in the United States? To what extent does the struggle between different Protestant groups help or hinder members of those groups in thinking straight about relationships with the people of another nation, the citizens of which are probably not Protestant, if indeed they are Christian? If personal contacts are necessary for understanding, what are the possibilities of our attaining better understanding with other peoples through a larger tolerance and sympathetic study by Protestants, of other faiths such as Roman and Greek Catholicism, widely held in this country and also held by hundreds of millions of people abroad?

THE INTERNATIONAL INSTITUTE— TEACHERS COLLEGE, COLUMBIA UNIVERSITY

MILTON C. DEL MANZO*

The last decade has revealed a development of interest in education unparalleled in history. Throughout the world governments have sought security and advancement through education. With the increasing complexity of modern life and a recognition of its needs has also come an intensified interest in education. Democratic institutions the world over are looking directly to education as a means of safeguarding the future. The question of international co-operation is of particular importance since the problems confronting the different countries are similar, though varying in scope and application.

It is not surprising, therefore, to find foreign students becoming increasingly more interested in American education, particularly since the birth of new republics.

For many years Teachers College, Columbia University, has attracted foreign students because of the opportunity offered to study educational problems in a democracy, where experimentation dominated by the scientific study of education, has long been in progress. Many of these foreign students are now holding responsible positions in their respective countries.

Up to 1923 Teachers College was unable to make any special provision for foreign students. It has been felt for some time that students from foreign countries had in general not derived as much profit as they should from the courses regularly offered in the college, and that this was due not to lack of ability but to the fact that the courses were organized mainly with the American student in mind, familiar with American ideals, aims, history and social and political background. The result was the creation in 1923 of the International Institute of Teachers College, financed for ten years by an annual subsidy of \$100,000 from the International Education Board founded by Mr. John D. Rockefeller, Jr. This made possible a new departure in International Education. The Institute is under the direction of Dr. Paul Monroe, with Dr. Wm. F. Russell as Associate Director.

Three distinct contributions of benefit to foreign and native students, are evident: (1) The Institute is in a position to give special attention to the needs of foreign students in Teachers College; (2) It is able to conduct educational investigations in foreign countries, which make possible follow-up work with former students, as well as performing a service for the country visited, and in addition make available to the American student information regarding the work of schools wherever such investigations have been conducted; (3) by written reports, books and lecture courses, the Institute aims to present from time to time educational experiences of different countries. Following are a number of such publications: *Education in a Democracy*, *Schools in Siberia*, *Schools in Bulgaria*, by Dr. Wm. F. Russell, Associate Director of the Institute, who also co-operated in writing the report on *Christian Education in China*. Dr. Isaac L. Kandel, a member of

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the staff, has recently published *Reform of Secondary Education in France* and last year edited the First Yearbook of the International Institute. This volume deals with educational developments in twelve countries. Permit me to quote from *The School*, Toronto, Canada, on the volume: "Here within the backs of a single volume we have a clear-cut, well-written account of the problems confronting educational authorities in various parts of the world. If one wants to know how teachers are being trained in Australia, Canada or South Africa,—here it is. If one desires to know the hopes for the future of China or the United States, one can find it in this volume." Other outstanding contributions are the educational surveys of Mexico, Porto Rico and the Philippine Islands made under the direction of Dr. Paul Monroe, assisted by Dr. L. M. Wilson and others. At the present time Dr. Thomas Alexander is making a study of educational reforms and progressive education in Germany. Several other studies of special interest are under way, including two books by Dr. Kandel, one a study of secondary education in Latin America and the other a translation of *French Elementary Schools* by P. Gay and O. Mortreux. *Essays in Comparative Education*, by Dr. Paul Monroe, will soon be available.

In this connection it may be of interest to know that the Institute has established a unique library of educational literature and textbooks from all parts of the world. During 1925 the number of new volumes added was 1,956, 591 of which were gifts. The International Textbook of Latin America sent 233 Spanish and English textbooks, while 154 textbooks were received from Holland, 64 from Austria and 27 from Greece. The Bryson library donated 62 Czech textbooks. Art books from Vienna and Budapest have also been received. Over 800 government bulletins and other publications were added, including educational reports and school publications. Among the new departures a collection of 42 volumes of fiction and biography depicting American life and character have been added. These are used in the Fundamental Course and assist in giving the foreign student a better understanding of American institutions and ideals. The library receives 65 periodicals.

Much is being done to assist foreign students. Financial assistance is rendered in the form of scholarships and fellowships to those of recognized ability. In addition, the foreign student confers with members of the Institute staff regarding programs of study or on special problems or interests. A fundamental course is also offered to all foreign students unfamiliar with the school system in the United States. This course is not confined to lectures and readings but is organized to include a wide variety of visitations and observations of actual school conditions. By this means foreign students can study directly the organization, curricula, methods and problems of American schools. These visits are followed by class discussions and reports. All types of schools in various localities are observed, rural and urban, elementary and secondary, colleges and universities, as well as such special forms of education as museums and libraries. With these foundations the foreign student is better prepared to select his courses in Teachers College proper or in a specific field of study and research.

The value of an information discussion group for foreign students based on actual observation of schools can hardly be overestimated. No single device has resulted in better co-operation within the group or given

richer benefits in mutual understanding and good fellowship. It has become a clearing house of educational problems and in truth an educational League of Nations. Because of the value of direct contacts with school practice and the free interchange of ideas in the discussions of the group touching educational problems the world over, there has come a request that the fundamental course be extended over a second year.

The Institute, however, is not entirely for the foreign student. Courses are also offered dealing with foreign school systems, and these are attended by both foreign and native students. The philosophical problems arising from major differences in various countries are presented. Better and more accurate knowledge of foreign school systems is constantly being provided for the American student.

The sun never sets in the realm of the International Institute. In the far corners of the earth its students labor, many of them holding responsible positions as heads of educational institutions. Members of the staff are also engaged in educational work the world over. At the present writing Dr. Monroe is in China and will soon visit India and Egypt. Dr. Kandel has just left Uruguay for Chili, Dr. Alexander and Mr. J. Jessup are in Germany, Mr. Wilcox is in Greece, Mr. Newlon in Norway, Mr. Borgeson in Sweden, Miss Coppens in Scotland and Miss Carney in South Africa. During the winter term this year the enrollment of foreign students in the Institute numbered 232, representing 47 different countries. These students came from the far north, Norway and Russia; from the extreme south, Australia, South America, South Africa and New Zealand; from the far east, China and Japan; from the near east, Greece, Iraq and Palestine, and from almost every country in Central Europe, not to mention American students from Mexico and Canada.

It is difficult to evaluate the work of the Institute, so far-reaching is its program. It cannot be far amiss in its ultimate goal. Beyond the purely educational endeavors herewith portrayed lies the hope that a better international understanding may result; that both foreign and native students of Teachers College may return to their respective tasks with a clear purpose and a firm resolution to serve mankind in the true spirit of international good will. More and more are we coming to realize that in education not all the good is found in one country nor all the bad in another. That we may the better know what others are doing, that we may understand one another better and together seek solution to our problems is the hope and privilege of the International Institute.

EDUCATION FOR WORLD-MINDEDNESS IN CHICAGO

J. M. ARTMAN*

The purpose of this report, as requested by the Secretary, is to appraise what is being done in Chicago to develop world-mindedness and inter-racial appreciation, and negatively, to break down race prejudice. The report is necessarily general, rather than one of specific experiments.

Data were gathered from personal interviews with leaders of agencies in Chicago functioning in this field, and from carefully prepared statements by those leaders. Both interviews and statements sought descriptions of actual practices which bear on the development of international mindedness, inter-race appreciation, and the breakdown of race prejudice.

Data were obtained from representatives of Chicago public schools and from leaders of the Inter-Settlement League, of five settlements and social centers, of three institutional churches, of the Christian associations, of parks and playgrounds, libraries, boy scouts, girl scouts, camp fire girls and others. Intimate knowledge of the church situation of the city was used in appraising the data.

I. *Public Schools*

1. The Chicago public schools make no distinction as to race. Children from all races are welcome. School requirements are based simply on ability to do regular school work. It is apparent that this has great significance for international mindedness, since many schools have pupils from a dozen to twenty-seven nationalities mingling together. Pupils from various races appear to the principals just as human beings. This was made apparent by one principal in responding to the question, "How do you manipulate your school so that you develop inter-racial appreciations?" He answered:

"To tell you the truth, I do not know that we work consciously to that end; or that we use this or that method, or stress this or that content material in a conscious effort that we harmonize races or points of view. Our social study curriculum and classes all tend toward doing just that thing, but I do not believe that we are conscious even that we have a cosmopolitan group before us. In an examination of just two or three groups, we found representatives of the following:

"Croatian, Servian, Lithuanian, Bohemian, Polish, Italian, German, Danish, French, Spanish, Norwegian, Scotch, Irish, and Belgian.

"We also have a few colored . . . in a membership of 2,300. A basket-ball squad of girls is composed of three foreign and two American born. The leading player in one of our basket-ball squads is a Greek. He is a member of the Greek Catholic Church. On the same team is a Jew, a Roman Catholic, a Pole, and two American boys. And so it goes.

"All our activities are directed towards making good citizens and we forget their origin and their prejudices. It is quite probable, however, that the content of our social studies, our various clubs and social groups, were planned with the 'melting pot' idea in the background."

Another principal reported twenty-seven nationalities in his school. This particular school conducts a day school for adults. Here we found

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men and women from sixteen to apparently forty-five years of age, from the twenty-seven nationalities mentioned, happily studying together. The following countries were represented: China, 49; Russia, 34; Poland, 24; Greece, 18; Germany, 12; Mexico, 10; Lithuania, 8; Sweden, 7; Palestine, 6; Italy, 5; Korea, 4; Armenia, 3; Persia, 3; Canada, Japan, France, 2 each; and 1 each from Turkey, Egypt, Peru, Hungary, Roumania, Assyria, India, Spain, Jamaica, Cuba, Liberia. These people are led by experts in racial intermingling. Profound respect for America and for the races involved was being developed by tactful and soulful work of a teacher who by her actions shows that she loves her task.

To carry on a school in this together fashion is itself a tremendous developer of international and inter-racial mindedness.

2. Courses of study in Chicago public schools carry impressions of international mindedness and race appreciation. The music department, for example, makes definite use of significant productions of all races. These are always used to give the nationality creating them credit, thus causing members of the school group to appreciate significant contributions from all races. At times the entire assembly period is used to portray the music of one nationality, thus setting forth in significant fashion its particular contribution. The great mixture of school population as mentioned above reveals how significant this type of work is for inter-racial mindedness.

Art is used in the schools in similar fashion. Not only do children of various races do significant work in art, but the works of artists of many nations are constantly passed in review before the children.

History and geography are significant agencies for inter-racial appreciation and international mindedness. A young Mexican in one of the schools writes:

"Since my childhood I had learned to love and to admire the greatest characters of this country, Lincoln and Washington. After some years, when I could realize better how much they had done for their country, my admiration increased and I always join their names with those of the greatest heroes of my own country, whose memory I love and respect as deeply. Lincoln and Juarez, Hidalgo and Washington were chosen by destiny to become the pride of their country."

A large number of papers from many races telling of their appreciation of America reveal similar attitudes. There is much evidence that great personalities of various nations provide a medium of universal understanding between peoples of the earth.

3. The playgrounds of Chicago schools contribute distinctly to inter-racial appreciation. The supervisor of the department of recreation says:

"In our playground work we do not recognize racial distinctions. The boys of foreign parentage are in reality in greater numbers than the so-called American boys. They make the various teams in competition and do not recognize the racial distinction, but rather the ability of the individual. Personally, I think that the entire playground competition in athletic projects has a great deal to do with the breaking down of racial prejudice. It also might be said that the athletic prowess of certain racial groups is something that receives commendation.

II. *Settlements and Social Centers*

Chicago settlements and social centers must be studied in any evaluation of agencies functioning in the realm of international and inter-racial minded-

ness. They are all organized, as far as I can discover, for "the whole people co-operating for the common good." Chicago Commons speaks of herself as "Standing for what old Boston Commons is—a foothold on the common earth where all may meet, mingle and exchange values; for what the old-world House of Commons has always stood—the self-government of a free people."

These settlements contribute to international mindedness in a number of ways.

1. Selected individuals of social purpose choose to live in them in order to associate directly with various peoples of the earth. From ten to thirty or fifty people thus take up their habitation in these centers.

2. The settlements have appreciated deeply the significance to America of the cultural background of different races within the population. Hence they definitely seek to conserve, especially in the young, the ideals of their respective nationalities. Much is done, therefore, to stimulate the old music, folk-lore, folk-dancing, and symbols of their former national appreciations. It is found that life in Chicago often crushes out this racial cultural background. Even the public schools, using only the English language and teaching largely in terms of the United States, sometimes develop conflicts between children and their foreign born parents. The settlements have developed schools which meet on Saturdays and after school hours to teach the languages and conserve the ideals of these races, to the end that families may not become disintegrated by conflicts between children and parents. Distinctive work of this kind is taking place in such institutions as Hebrew Peoples Institute, Hull House, Chicago Commons, Northwestern Settlement and the University of Chicago Settlement.

The settlements work directly on inter-racial appreciation to conserve the artistic and cultural capacities of the various nationalities in their groups. This is ably demonstrated by the national exhibit of settlement hand work, art work, batik, etc., held early in March at the Palmer House. Forty-seven different settlements displayed the work created in their groups by various nationalities. Many races contributed to this display—Armenian, Polish, Italian, Greek, Norwegian, Czecho-slovakian, German—22 in all. The editor of the *Chicago Evening Post* calls this an exhibit of "imported gold" which "the settlements are seeking to mine from this golden ore." He argues that "we should be thus reminded of how much of what is good and fine and beautiful is hidden in this alien soil," and bids us give ourselves with energy to its cultivation. This exhibit, coming from peoples of the Old World, shows "love of the beautiful," "an inherited gift for form and color begotten centuries ago and nurtured through family and family through succeeding years."

The full story of the influence of the settlements in inter-racial appreciation will include the work of mothers' clubs, discussion groups, play groups, and kindred things. Races mix and mingle in these clubs. Inter-settlement committees deal directly with problems of inter-race relations, and discussions of race relations are frequently held. These often take the form of public forums.

III. Churches

Institutional churches, especially, are making significant contributions to inter-racial interpretation and appreciation. They, like the settlements, serve community needs, irrespective of race, color, or creed. A dozen

nationalities intermingle in some institutional churches. Night schools in several give opportunity for language training in national tongues, for training in citizenship and the industrial arts. A student of institutional churches in Chicago, speaking of the Bethlehem Congregational Church, states that:

"Czech parents, as well as other foreign born parents, feel very sad and heartbroken when their American born children, going to the public schools, so soon forget and in fact look down upon the language of their fathers. Many family misunderstandings and tragedies may be traced in part to the fact that parents and children cannot converse intelligently with one another. Bethlehem (Congregational Church) is trying to bridge this chasm between the young and old by providing a Bohemian grammar school where the children may be instructed in the Czech language and Czech traditions in the hope that they will learn to look back with pride on their Czech ancestors and realize that Czechs have had their part in making America the great nation it has grown to be."

She further states that

"Music—especially on community night—is a great mixer.

Czechs love music,"

and that the country camp where races intermingle is a great developer of co-operation and appreciation.

Much is done through religious education classes in Chicago churches to develop racial appreciation. The brief time allowed for preparing this report (three weeks) did not make possible this study. The racial group churches—Polish, Lithuanian, and others—are also important factors in this regard.

The Christian associations make a significant contribution to the problem in hand. For example, the Y. M. C. A. met more than 2,400 foreign born men at the train in the past year, assisted them in finding work and living quarters, entering classes, etc. It has until the past year assisted the Chamber of Commerce in giving a dinner to various students of the city. This dinner is now given by the Chamber of Commerce alone.

IV. *Boy Scouts, Girl Scouts, Camp Fire Girls, Etc.*

Agencies such as the scouts have inter-racial policies and programs of great influence in inter-racial appreciations. Scout troops with three to seven nationalities are common. These boys or girls work together in such ways as to bridge the chasm of race prejudice, and are significant factors to be reckoned with in the evaluation of agencies operating in this field.

V. *Labor Unions*

The labor unions of Chicago are significant as developers of inter-racial mindedness. The head of one association points out that racial prejudices are impossible among workers who hope to win the labor battle; hence all races are equal in the labor organization.

Many other agencies are at work in developing inter-racial appreciation. The limited time available for this report did not allow full study, but enough has been given to suggest a rich field. Investigation should be made over a sufficiently long period and inclusive of all the agencies in a great city. Such a study will reveal enormous amounts of effective work already being done, and much half-hearted work that could be energized into powerful agencies for inter-racial mindedness and appreciation.

THE MISSIONARY EDUCATION MOVEMENT AND EDUCATION FOR WORLD- MINDEDNESS

FRANKLIN D. COGSWELL*

I

The purpose of the program committee, as I understand it, in providing for a discussion of the Missionary Education Movement was not simply to study the work of a particular organization—even though that organization represents the co-operative effort of several bodies. You will wish to have, rather, a statement that will summarize present trends in missionary education as reflected in the work of various organizations. I have no authority to speak officially for other groups than the Missionary Education Movement itself; yet I shall venture to sketch hastily the inter-relationships of the several bodies that at present are working in this field, in the hope that it will help us think of the whole question in its normal setting within the total program of religious education.

Missionary education as usually known in local churches comes through denominational educational bodies, and its character is largely determined by them. Methods, materials, and even essential principles on which the program is based vary so widely from denomination to denomination and from church to church that generalizations made regarding the work of any one national organization may represent very inadequately what missionary education is to the boy or girl or to a young people's group in a particular church. In one school it may be something entirely apart from the rest of the child's religious training, something imposed upon him by a peculiar set of people who seem to have nothing to do with the rest of his teachers and officers and who appear from some mysterious outer world at regular intervals (for a brief period while the superintendent holds his watch) to ask for money for some cause totally different from that to which his usual offerings go. He is very conscious that his school has missionary education—so many minutes of it per month—but it does not necessarily follow that he is growing in world-mindedness. In another school a child may grow steadily and easily into a realization of his fellowship with those of all nations and races. It may be so natural for him to share the best that he has received with those of whatever color or class that he touches personally, and to enter progressively into free and unaffected co-operation with all the agencies of his church that are interpreting his religion throughout his own country and in all the world, that he could scarcely tell you whether or not he was the subject of missionary education.

The process of correlating missionary and religious education has gone forward with great rapidity in recent years as far as the provision for co-operation between missionary and general religious educational bodies is concerned, and it is apparent that in many communities and local churches the old distinctions have broken down. The word "Movement" has probably come to be an unfortunate one to designate an organization that now reflects to such a great extent that trend within the churches which has resulted in

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an organic relationship between missionary and religious educational forces hardly dreamed of in most quarters twenty years ago. When it was formed in 1902 the Missionary Education Movement of the United States and Canada represented mission boards almost exclusively. Now a large proportion of the denominations have secretaries or departments of missionary education within their general boards of Christian education, and these officers along with the officers of mission boards form the Board of Managers that controls the Movement. Thus what was started as a "Movement" to bring into the educational life of the churches a particular emphasis that was needed has come to be what might perhaps be called more appropriately a "Council" of educational officers who recognize that they have one great task together.

At the present time the functions of the Movement may be briefly summarized as follows:

1. It provides a working fellowship to which the denominational officers responsible for missionary education may bring their problems for common discussion, may exchange experience, and compare methods.
2. It acts as publisher for a considerable portion of the materials, especially of the larger and more expensive type, required for purposes of missionary education in the churches. These materials are planned by the educational officers of the boards acting through the Movement's committee, editorial work and direction of publishing being carried by the executive staff of the Movement. The materials are published in larger editions than a single agency would normally print if acting independently and thus economies are effected for all. The publications are sold in quantity at wholesale rates to the various denominational agencies, and they in turn have entire responsibility for retail distribution and for the general promotion of missionary education in their own constituencies.
3. Through another committee of interdenominational officers the Movement plans and conducts a series of interdenominational conferences for leaders in missionary education in the churches. These conferences for the most part offer a more advanced type of work than is given in the young people's missionary conference of the several denominations, and provide centers where more mature leaders and salaried and volunteer missionary workers can gather for study of common problems.
4. In general the Movement provides a channel through which the missionary educational work of the boards may be interpreted and related to that of the various bodies that are responsible for general programs of religious education.

As now constituted, thirty-five missionary and educational boards representing seventeen denominations are affiliated in that section of the Movement working in the United States with headquarters in New York City. The Missionary Education Movement in Canada, with offices in Toronto, is an independent body maintained by the Canadian mission boards, but having close fraternal relations with the Movement in the United States and sharing in the planning and promotion of those educational materials that are suited for use in both countries.

It is important to emphasize the fact that the Missionary Education Movement is an inter-board agency. It does not touch the local church directly. The denominational departments of missionary education adapt the interdenominational program and materials as they see fit and provide much

supplementary material of their own. Under particular circumstances and for special reasons a board may offer for all or part of its constituency a denominational program that has no relation to the program of the Movement, or of other interdenominational groups. Some boards still maintain separate missionary organizations for children and young people, while others work entirely through the general religious educational and young people's boards in the church. It is clear, however, that the trend is distinctly away from separate missionary organizations.

To summarize the work of the other interdenominational agencies for missionary education:

The Central Committee on the United Study of Foreign Missions is the pioneer inter-board agency in this field and represents the women's boards of foreign missions in publishing study books planned especially for women's groups, and publishes some books for children as well. It is now also the publisher of *Everyland*, a magazine of world friendship for boys and girls, which for one period in its earlier history was published by the Missionary Education Movement.

The Council of Women for Home Missions serves the women's boards of home missions in the same way, but in recent years has joined with the Missionary Education Movement in offering a unified program of educational materials on home missions.

In the student field the *Student Volunteer Movement* through its educational department early began the publication of study materials on foreign missions and stimulated the churches to similar effort for non-college groups. Close co-operation is maintained between the Student Volunteer and Missionary Education Movements in common aspects of their tasks, and the same is true in the case of the work done by the Young Men's and the Young Women's Christian Associations through their Committee on Christian World Education.

II

What contribution are these bodies making toward education for participation in world affairs? Even though generalization here is difficult when there exists so much diversity in methods and materials, several fairly representative lines of development may be traced.

(1) There is a steadily growing body of materials for various grades.

For many years the missionary agencies emphasized their educational work among adults to the extent that inadequate provision was made for children and youth. While there is still lack of balance in educational programs at many points, each year sees an enrichment of materials available for children—not books only, but pictures, games, hand-work, and plays, as well—all designed to help in the creation of attitudes of understanding and co-operation between the children of the world. While some efforts may be halting as yet and while much experimentation and educational exploring remains to be done, this newer type of literature aims to interpret boys and girls of the nations to one another in terms that they can comprehend, stressing likenesses and points of comradeship rather than strange customs and queer ways. Thus the effort is made to lay a basis for a type of world citizenship in later years that looks eagerly for the best that every people has to offer to the common life of a new world society and that is prepared to co-operate in understanding and sympathy with those of other races and

civilizations. Only one example of this kind of literature can be cited here—the new “Nursery Series” for children of pre-school age, issued by the British United Council for Missionary Education, which has pioneered more extensively than we on this continent in the field of the cultivation of world friendship among little children. These little books, *Ah Fu: A Chinese River Boy*; *Kembo: A Little Girl of Africa*; and *The Three Camels: A Story of India*, are now available through the Missionary Education Movement. For the primary, junior and intermediate departments new courses are being worked out in experimental centers under skilled leaders and published only after this careful testing has been completed. These courses provide increasingly for contacts between children of various races and nations on the basis of mutual appreciation and exchange of the best that each has to give. This trend is illustrated by such courses as *Friendship Center in China*, by Wilhelmina Stoker and Janet Hill; *Friends of the Caravan Trails*, by Elizabeth Harris, and *Musa: Son of Egypt*, by Mary Entwistle and Jeanette Perkins.

(2) There is an enlargement of view and a shift in emphasis in the materials provided for young people and adults.

Increasingly, the center of attention is the life of the national churches which have grown out of missionary efforts, and the religious, social, political and economic movements in other lands. These problems and movements are more and more studied not from the standpoint of how we can project our religious conceptions and our institutions into foreign countries, but how we may best make available for our Christian brethren in those nations the resources of *ours* that they want for their task that is *theirs*, of witnessing to Christ and interpreting him in forms that draw upon the best in their own religious and cultural heritage. A sincere effort is being made to prepare the way in the churches for changes of thought regarding the Christian enterprise abroad, its motives, message and methods.

(3) As suggested above, there is a better integration of educational processes within the local church.

Instead of isolated study groups, hundreds of churches maintain schools of missions over periods of weeks providing for graded studies of the application of Christian principles to national affairs, and for courses on world problems. Nationals are being brought into these schools to interpret conditions in their own lands and to speak frankly to North American Christians about co-operation in the development of the Christian enterprise. In a few places a whole church is devoting itself in all departments and organizations to a sustained study of some country, seeking to understand its history, culture, religions, and what is involved in presenting Christianity to its people. Such a thorough plan results in much deeper knowledge and understanding than efforts to cover many subjects and countries within a limited period. At the Church of the Redeemer in New Haven where this plan has been carried out several years, a “grand project” is held for two days at the culmination of the study in which each group demonstrates in dramatic form or in exhibit what it has been studying and large numbers of people from the community attend.

(4) Missionary education materials are more and more planned to provide courses and literature for reference which may be drawn upon for curriculum building, rather than used as isolated publications in an annual promotion scheme.

WORLD-MINDEDNESS CONTRIBUTIONS OF NEAR EAST RELIEF

CLYDE F. ARMITAGE

Does the work of Near East Relief tend to create attitudes of inter-racial and international sympathy, respect, and toleration?

I. Results Overseas

The orphans under our care in Bible lands have always been in touch with people of another race, nation, language and religion, and most of them speak two languages. They were driven from their ancestral homes in Asia Minor and orphaned by people of another race, nation, language and religion. The effect of these dealings on the children may be illustrated in the case of a half-dozen Greek girls of seven or eight years, whom Dr. James A. Vance saw shortly after their rescue. They had a doll—a rare possession then—an image of Mustapha Kemal. Dr Vance said, "What are you going to do with that?" Their leader quickly drew her fingers across her throat and the others copied the gesture. That is, perhaps, the natural attitude of persecuted people.

Two other contacts these orphans have had, one with nations that have given them haven, and the other with representatives of countries that have supplied their food, clothing and present training for self-support. The effect of this experience, their love for these countries, is illustrated at Alexandropol, the largest orphanage in the world. The children are housed in the former Czar's barracks, forty-eight stone buildings. They have named these after the forty-eight American states.

Knowing that a new international attitude is essential to future peace and prosperity, the Near East Relief seeks to develop not only sympathy, respect and toleration, but active co-operation among the children. One of the main purposes of supervised recreation is the expectation that team-work attitudes and habits of co-operation, the lack of which have been sorely manifest in all Near East history, will function later in world contacts.

World-mindedness is a deliberate aim of religious education for the children. Religious training in an average orphanage in Greece, Syria and Palestine approximates the following schedule:

Morning or evening prayers.

Grace at all meals.

Week-day religious instruction two to four hours a week.

Chapel service—two to six times a week.

Sunday church service.

Sunday children's meeting or church school.

The change in spirit of the children after a time approximates the aim of the orphanage directors:

A change from hatred of their oppressors to the spirit of forgiveness.

A change from native fatalism to the power of faith.

The adoption of honesty as the only policy in business.

Fair play, the square deal, and co-operation.

Love and service as the motives for all of life.

In short—"that mind which is also in Christ Jesus," in place

of Jacob, who has too generally typified Christians as well as others in the Near East.

As these children will supply most of the leaders for the reconstruction of their countries in the coming generation (this is a conscious aim in their training), leaders in education, in agriculture, in industry, in religion, their teachers are seeking to develop in them a world-mindedness that will furnish a leavening influence to lift the whole life of the Near East.

As the children become self-supporting at sixteen and leave the institutions, they have a self-help organization called the Near East League, which promises international values. It is somewhat comparable to an alumni organization in this country, and in most cases includes an employment bureau, a loan fund and opportunities for social expression. The general purpose as defined in its constitution is:

- (1) To be mutually helpful to members of the brotherhood in securing to each member the best practical opportunity for self-support and service.
- (2) Regardless of station, race or creed, to seek the economic, industrial, social and moral welfare of all residents of the Near East.
- (3) To preach the nobility of forgiveness rather than revenge, and to take service to others as the rule of life—"Love your enemies"—"Do good to all men."

The Armenian Catholics at Beirut, the Greek Metropolitan at Syra, and other high officials have been so impressed with the present constructive program that they have requested this religious training in pamphlet form for all their churches. We are now fathering the drafting of these lesson materials. A complete change has occurred in the attitude of eastern churches toward western Christian organizations. This change in the past two years has amounted to a revolution. After refusing to co-operate in religious affairs during the past century of missionary endeavor, they now invite Near East Relief personnel and other representatives of western Christianity to preach sermons in their churches and to establish Sunday schools for them.

These items are significant when we remember that the Eastern Orthodox Church has had no Sunday schools, no services or organizations for children, no understanding of child psychology, no thought of a child except as a future adult. Eastern religion has been largely formal, without dynamic, its services have been conducted in an ancient language the people do not comprehend, sermons have been lacking, and the music has been mournful chants in minor keys. Eastern churches now sense their need and are asking for the western evangelical interpretation, social application, and practical example of Christianity. Their confidence was won by the principle of providing training for each child in the faith of his fathers, by avoiding all appearance of proselytizing, and preparing children to go back to their own churches as a leavening influence.

At the Universal Christian Conference on Life and Work, held last August at Stockholm, the Greek bishop of Syria explained that it was largely due to American work for orphans that the Greek Church decided to participate in the conference. It was the first time eastern churches had joined in convention with western Christianity.

II. *Motivation Evoked at Home*

Near East Relief and Golden Rule Observance have captured not only the interest and co-operation of missionary-minded Americans, but also the interest and contributions of many who had not been interested previously in missions. Aid given by business men's clubs, business firms and associations, women's clubs and others outside church circles, seems to indicate that there may yet be such a thing as "the friendly citizen." Christian Endeavor and other young people's societies have made Near East Relief and Golden Rule Observance a part of their official service program because of its value as a service project and as missionary education. Some societies report that this is the first project that has definitely enlisted their young people in missionary effort. In some churches, offerings for benevolence and for other causes have increased; in some, people have been inspired to do more for their own church; in others, offerings to the community chest have increased; in various ways new springs of generosity have been touched. Mr. Shaver writes:

"I believe that it is just such organizations as yours which are going to keep the church alive. I have frequently said that had it not been for the missionary and temperance tasks of the last generation the church would have died from stagnation. I believe that religion cannot be taught apart from its application to life, and your organization has, I truly believe, been a source of great stimulation and internal development to the life of many a church, and I am glad to encourage it."

EXPERIMENTS IN CREATING WORLD-MINDEDNESS IN CANADIAN BOYS

TAYLOR STATTEN*

During the past few years a number of well-defined attempts have been made on the part of the protestant churches and the Young Men's Christian Association to develop in the minds of Canadian boys and girls an attitude of appreciation and respect for boys and girls of other races and nations.

The Young Men's Christian Association is keenly sensitive to the value of the organization which has been established by the World's Committee at Geneva. As one of the nations represented, Canada is carrying its share of responsibility for ameliorating race prejudices and misconceptions. Mr. E. M. Robinson, a Canadian by birth, has charge of general organization and promotion. Associated with him is Mr. Basil Matthews, in charge of literature.

The Canadian boys who are leaders in employed boys' brotherhoods, Hi-Y clubs, and members of provincial parliaments have, during the past year, gathered considerable information regarding Canadian boys and their attitudes toward boys of other nations which will be used by Mr. Basil Matthews in his next book on the world's youth.

Mr. Tracy Strong, managing editor of *World Youth*, is conducting a "round the world" letter service, through which many Canadian boys are corresponding with boys of other nations.

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Mr. W. A. V. t'Hooft, a Hollander, responsible for work with Teutonic nations, recently visited Canada in the interest of the Hi-Y clubs.

Mr. Henry Johannot, a French Swiss, is promoting work among employed boys in Latin countries. At a recent employed boys' conference in Montreal, the chairman was a Chinese boy, and five nationalities were represented on the executive.

Mr. A. N. Chesley is spending three months in various cities throughout central Europe conducting an intensive training program among leaders on recreation and team games. During the summer time, he has charge of international camps, where a score of different nationalities are represented.

Mr. J. A. Van Dis is conducting world tours of boys traveling from one country to the other. This year they visit Europe. Next year they will visit South America.

It is interesting to note that the Young Men's Christian Association was the first Christian organization to hold a world's conference. This was held in Paris, in 1854. The first world's conference of workers with boys was also promoted by the Young Men's Christian Association, in 1913. Subsequent conferences were held in 1918, 1923 and 1925.

Canada will be well represented at a very significant world's conference which will be held at Helsingfors next August. This will be the first occasion on which the presence of youth is regarded as an essential factor in an adult world's gathering. One-seventh of the entire delegation must consist of boys under twenty years of age and the opinion of these boys will be given full consideration.

As a part of the training in citizenship program of the Tuxis boys, there have developed provincial boys' parliaments which are held in every province with the exception of Quebec during the Christmas holidays. The members of these parliaments, who are older boys averaging about eighteen years of age, are elected from their various constituencies. They meet in the provincial parliament buildings and feel the responsibility for the development of the Tuxis boys' and Trail Rangers' programs. One of the outstanding features of their work is their interest in world brotherhood. As a result of their activity, thousands of boys have studied Basil Matthews' *Clash of Color*. Addresses have been given in schools on the work of the League of Nations. Many boys have subscribed to the *World's Youth* magazine, and a special program with a badge incentive has been developed to interest boys in the missionary enterprises of their various denominations. Several of the parliament have included in their budget a fund to send their former premier to the World's Convention of the Y. M. C. A. at Helsingfors in August. On their return these older boys will carry the message of friendly co-operation to the boys of their home constituencies.

One of the most intensive and successful experiments in developing a friendly attitude toward boys of other nationalities is being carried on in our summer camps. The campers raise a fund among themselves with which they pay the expenses of representative boys from various nationalities in order that they may share the privileges of the camp. In every case, outstanding boys have been selected, and the result has been that Canadian boys in the camps have a very high opinion of boys from other countries.

The best all-round athletes in the national athletic competition for the past two years have been Ruthenian boys from the Stella Avenue Mission

in Winnipeg. These boys are not only athletes, but they measure up in the fourfold development and are splendid representatives of the Jesus way of living.

The League of Nations' Society in Canada has taken the initial step in the organization of a youth section which will, we hope, be followed by fifty-two similar societies in other nations. We believe that this will result in a fruitful coordination of effort in the movement for world brotherhood and peace.

The objects are, briefly, to interest Canadian youth in the promotion of international peace, to furnish them with information as to the aims and operations of the League of Nations' Society, to provide a common center for co-operative effort along the lines of world brotherhood, and a common medium for expression of their good will and desire for co-operation with youth organizations of other countries.

The methods by which these objectives are to be pursued are as follows:

(1) The appointment by the League of Nations' Society of a youth section committee with power to add to its number representatives from the various youth organizations of Canada. The term "youth organizations" includes all organizations of young people in which the majority are under twenty-one years of age.

(2) National or provincial youth organizations are entitled to become corporate members of the League of Nations' Society.

(3) Local units of any such organization may become affiliated with the League of Nations' Society, youth section, on the payment of one dollar annual registration fee, if the local unit comprises not less than ten individual members of said youth movement at an annual subscription of twenty-five cents.

Each local unit will be expected to devote four meetings a year to the consideration of League of Nations' work. Each member is to receive a copy of a quarterly paper to be issued by the youth section committee of the League of Nations' Society. The secretary of each affiliated organization is to receive a copy of the monthly eight-page bulletin published by the League of Nations' Society in Canada and copies of all literature published by it, and a copy of the Geneva Monthly Summary.

To stimulate activity and to mark efficiency in promoting the work and ideals of the League of Nations' Society, a bronze medallion known as the "League of Nations' Society Medallion," will be presented to the workers in the movement, based on:

- (a) Membership in an affiliated youth organization.
- (b) Membership in the League of Nations' Society youth section in Canada.
- (c) Securing new members for these organizations, and
- (d) Speaking and writing upon some phase of the work of the League of Nations or the promotion of world brotherhood.

A system of points to be credited for these conditions and services has been arranged upon which the award of the medallion will be made.

It is quite within the bounds of truth to say that a fair representation of the thinking youth of Canada is keenly interested in the youth of other nations, not from the standpoint of helping an unfortunate brother so much as the desire to appreciate the many splendid qualities which our neighbors possess and join with them in an effort to create a happier world.

LITERATURE FOR CHILDREN AND ITS INFLUENCE

A. J. WM. MYERS*

Anything like a full study of the literature for children and its bearing on world-mindedness would require many investigators and much experimentation, carried on over a considerable period of time. We decided to confine ourselves, therefore, chiefly to text books, and even here all we could attempt was a hurried survey of easily available material. Of the many examined only a few can be mentioned in this paper. A small class of graduate students went over the graded Sunday school lessons picking out those which seemed to offer or suggest opportunity for teaching world friendship and also any lessons in other courses of the same nature. Two graduate students, Rev. E. T. Jones and Rev. J. W. Mason, assisted me in studying these and other books more carefully. Conclusions are tentative and relate only to the bearing of those texts on world friendship.

The first conclusion came as a surprise to most of the class. Nowhere in the graded Sunday school lesson courses is world friendship, in the sense of friendship between nations, races, and religions, consciously taught.

Not only so, but lessons where world fellowship seems the inevitable teaching or implication are usually handled without reference to racial, national or religious fellowship. A very few samples must suffice, but these are typical of a large number.

The story of the good Samaritan is usually taught in such a way as to commend kindness to unfortunates because this is good for the development of one's own soul. In the *Life of Christ*¹ for third year intermediates one lesson is entitled "Jesus the Friend of All." Here one would expect something on world friendship, but it is not found. The treatment is individualistic. Nicodemus, the tax-gatherer, and the Samaritan woman are cited as individuals and the idea of racial or national fellowship is not hinted at. The same is true of the treatment of Livingstone. The idea is developed that he was friendly to natives, but as a master might be to his servants.

*Winning the World*² is a splendid title for world fellowship. But the course is church centered and the story of the expansion of Christianity is followed without consciously sensing the idea of friendship between different peoples, though there is a study of negroes and of cooperation in mission work.

*The Children of the World for Jesus*³ for primary children, second year, is a 1923 publication. Of 138 pages, 41 are given to the children of other lands. The point of view is that the culture of the whites is so far superior to others that they are "waiting for the white man's Book of Heaven." The religion of Japan is summed up as "the worship of idols (Buddha)" and the teacher is instructed to "tell something of their superstitions." Such language, even if the instruction were accurate, is not calculated to promote brotherliness.

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1. International Graded.

2. Christian Nurture Series.

3. Westminster Press.

*Hebrew Life and Times*⁴ seeks to stimulate world vision. The story of Jonah is so used, but the amount of space and emphasis given to this aspect is exceedingly limited.

In these lessons and in much of the missionary literature a superiority is implied throughout. Perhaps this "autocratic benevolent" attitude is partly due to the fact that missions are carried on for the most part among peoples where the national consciousness is (or has been) low.

At the present time there are those who say that in developing the superior attitude to others the Sunday school has been the chief sinner. Such a conclusion is not borne out by this study. The master principles of all world friendship have been faithfully taught—the fatherhood of God and the brotherhood of man. Furthermore, the motive was good will and love, the only solvents of the world's ills. These principles are charged with world friendship, and yet while the principles have been taught and accepted, the obvious teaching was not granted. Herein is something for educators to ponder. But to condemn the Sunday schools for not carrying out the full teaching of these principles as understood from the present standpoint is perhaps as unwarranted as blaming our grandfathers because they did not have the radio. The Sunday schools probably took the only step that was possible for them, a step which made the present outlook possible. But to continue this limited teaching now would be grievously wrong.

These tentative conclusions seem warranted:

1. The fundamental principles on which world friendship is based have been taught through the years, but the consciousness that friendship between races, nations and creeds should be consciously taught is *new*.
2. Material obviously suited to the teaching of world friendship was used for the most part to develop a benevolent attitude rather than personal, or group friendship on a basis of something like equality of spirit.
3. The greatest limitation in Sunday school and missionary literature in this respect is that it implies a superiority and a consequent handing out of benefits to the "poor" or the "heathen" of other lands.

It is impossible to think of religious education as not including the whole of the life of the pupils. It is necessary, then, to consider the public school texts. Here, of course, but few of the vast number of texts could be examined. On the whole, the histories are calculated to develop the spirit of national superiority, the keeping open of old sores, of creating prejudices and of glorifying war.

One would expect the newer histories to reflect the new spirit. But this is not always true. *America—a history of our country* by William J. Long,⁵ reflects no such influence. One is swept along in the mighty current of American victories in a triumphal march which puts the idealizing historian of the conquest of Canaan to shame. The literary style and spirit is revealed in the foreword: "My subject is my country. My readers are my young countrymen,—those who study history today and who shall make history tomorrow. Because the destiny of America is in their keeping, I would show them the greatness, the nobility of our common heritage, and stir in their souls the desire to cherish, to preserve and to enlarge it." The

4. Abingdon, 1921, 188 pages.

5. Ginn and Company, 1923, 531 plus 48 pages.

author's method may be seen in the treatment of two similar events: the duel between the Chesapeake and the Shannon in which the enemy won; and between the Constitution and the Guerrière in which the enemy was defeated (pages 263, 267 and 269). In the former the blood thrills with the words, "Don't give up the ship"; in the latter, "victory was won by superior seamanship and shooting." The Venezuelan affair is treated with considerable fairness. The section about the acquiring of "outposts in the Pacific" (page 471 ff.) abounds in sentences such as these: Hawaii: "commercial value . . . huge strategic importance." Guam, etc.: Nations protested "but in vain. Tutulia came under our protection and with it the best harbor in the Pacific. Then to link up our 'steps' across the Pacific, we acquired Midway, Wake. . . ." San Domingo: "And that control is for our own safety still maintained." Perhaps the clearest evidence of the point of view is seen in the treatment of the Great War. Who won it is settled. "Through the night our 'boys' came in jumping motor lorries; at daybreak they swung into the battle line. Their first sight was of drifting lines of French in retreat; their second, of oncoming German hordes. And there they held like granite, yielding never a foot of ground, shooting with deadly precision that amazed friend and foe alike. Thanks to their timely help, the 'victory drive' was stopped; the enemy had come as near to Paris as he would ever get" (page 496). That was Château-Thierry. "It was the turning point in the great war" (page 495). Belleau Wood: "with a grim courage that nothing could resist they would rout the foe. . . ." "Foch hesitated to risk an offensive . . . till Belleau Wood opened his eyes." St. Mihiel: "The French tried desperately to smash the salient; they failed, and for three years left it severely alone. Germans had enormously fortified it. . . . The first lines were carried with a rush, then the second, the third. . . . So swift, so irresistible was the attack. . . . An operation . . . finished in a single day." There is an eloquence which is seldom equaled at an election. Not much hope of thinking rightly of the French after that! Such histories glorify war and promote ill-feeling instead of world understanding and friendship.

Even courses in ethics and civics which are intended to create friendliness sometimes do the opposite. A Chinese boy returned to his friend's home in Hartford one day with bright red spots burning through his olive cheeks. In the civics course a brief paragraph was given to other nations to show their good qualities. The glowing tribute to China was, "The Chinese eat rats." The answer of the state commissioner of education to a letter calling his attention to this was that the author of that text book was out of town!

But, on the other hand, many of the best texts for the promotion of friendship with other nations that we examined were public school books. This came also as a surprise to some. Among these the following are mentioned as examples:

*Neighbors*⁶ is for young children. It consists of attractive stories appreciative of other countries, their heroes and their culture. *Opportunity*, by the same authors, is for older children.

Stories of Early American History,⁷ a 1912 publication and so ante-

6. Edson-Laing, Sanborn, 1925, 192 pages.

7. Gordy, Wilbur F., Scribners, 206 pages.

dating some of the Sunday school texts examined, is a splendid appreciation of explorers and colonizers from many nations. Columbus, Cabot, Americus Vesputius, Balboa, Magellan, Cortez, Cartier, Drake, Raleigh, the Indians. The title should be "Stories of Early North American History."

Some of the more recent courses in religious education teach world friendship more happily than the older courses (though they still have their limitations). *The Mayflower Programme Books*,⁸ have two sections (IV and V) that are helpful. *The Junior Citizen*⁹ aims to help pupils appreciate people of other lands and their culture though the value of things of the United States and of Christianity are stressed somewhat to the disadvantage of others. *The Rest of the Family*¹⁰ pictures the world as a family.

Even where the aim is consciously to develop world fellowship, the material does not always carry out the intention. *Seeing America for Christ*¹¹ (Juniors in D. V. B. S.) is described as "an adventure in world friendship." Here are a few sentences from it: "The biggest and best giver in the world is America" (page 37). The interesting statement is added that the first gift America gives is life! The first group of studies depict some of the glories of America. The hall of fame is made up of Americans, though the pupils are asked to think of heroes of other nations. The war with Spain was over the way she treated "her poor subjects in Cuba." General Pershing's wonderful welcome in France is vividly described. Two French children are conversing. One asks the other which is the most beautiful of all flags and the little French girl answers "The American flag!" Again it is described as "a kind flag." "Billy was proud to own he was born in America." Constant reference is made to the "poor" people who come from Russia, Italy and other places to "the great helping hand of this free country" which gives "to all the needy people of the world." It is not to be wondered at that "Billy's little heart jumped" and that the flag waves and the national anthem peals out. The lessons on Alaska chiefly contain information about the denominational school books there. Alaska, it says approvingly, cost \$7,200,000, but we have got more than a billion dollars out of it. It teaches also that there is need of many reforms in the United States.

*The Canadian Standard Efficiency Programme*¹² and its parallel, "The Christian Citizenship Training Programme,"¹³ and *The Canadian Girls in Training* have appreciative studies of other lands and their heroes. *The Explorers*¹⁴ (for juniors) has as its third year's study the exploration of other lands, and the attempt is deliberately made to present other peoples and lands attractively. *Projects in World Friendships*,¹⁵ *World Friendship Inc.*,¹⁶ *Christian Young People and World Friendship*,¹⁷ and *Who Is My Neighbor?*¹⁸ are samples of the new point of view. While the material is not always up to the standard of the titles much is along right lines.

8. Perkins and Danielson, Pilgrim Press.

9. Manuel and Hoadley, Pilgrim, 1922, 163 pages.

10. Perkins, Jeanette E., Pilgrim, 1923, 139 pages.

11. Limouze, A. H., Board of Christian Education, Philadelphia, 1925, 186 plus 24 pages.

12. Canadian National Advisory Committee.

13. Association Press.

14. Burgess and Coulton, Ryerson. The third year is not yet published.

15. Lobingier, J. L., University of Chicago, 1925, 177 pages.

16. Murray, J. Lovell, 1921, 186 pages.

17. Shaver, E. L., University of Chicago.

18. Published by The Inquiry.

Through the Gateway is the first of a new series entitled *Books of Good Will*,¹⁹ a title suggested by the publications of the Friends of Peace Committee. It contains stories, poems, pageants, games, etc. It creates real appreciation for others—including North American Indians. The national point of view obtrudes a little, as where the inference may easily be made that the Rush-Bagot treaty was due entirely to Rush. It contains quite a numbers of fables such as the contest between the wind and the sun as to which would be able to compel a traveler to take off his coat, where the teaching is that quarreling and force are wrong. It is a question how far these fables will be translated into world friendship. But a poem like this (author unknown) might be expected to influence conduct on the playground and even in the church:

Two little magpies sat upon a rail,
It might be Wednesday week;
One little magpie flapped his little tail
In the other little magpie's beak!
They fit and they fought and scratched each other's eyes,
Till all that was left upon the rail
Was the beak of one of those little magpies
And the other little magpie's tail.

Libraries now are preparing lists of books on world friendship and peace. The F. J. Gould books²⁰ are often good, though going back ten to twenty years. The Twins series of books promote friendship with other peoples and nations, and the Cousins series are said to do this also. Books of heroes of other lands always seem to promote appreciation of other peoples.

It is apparent, then, that books are not necessarily good (from this point of view) because they are new, nor bad because relatively old. It is also apparent that one is not safe in buying a book because of its title or the statement of its aim. The new idea of world friendship is already producing a stream of literature which, though muddy in places, promises well. While much falls short of what is required, the stream is probably purifying itself. At any rate we seem to be at the dawning of a new day.

To test or estimate the influence of any given piece of literature on a group requires extended observation and experiment and probably, for accurate findings, a more perfected technique.

19. Boeckel, Florence B., Washington, National Council for the Prevention of War.
20. Moral Education League, London.

REPORT OF THE COMMITTEE ON FINDINGS TORONTO CONVENTION

The Religious Education Association seeks *to inspire the educational forces of our country with the religious ideal; to inspire the religious forces of our country with the educational ideal; and to keep before the public mind the ideal of religious education, and the sense of its need and value.* The annual convention is organized to provide an opportunity for free discussion of the basic principles involved in religious education, with the object of creating and criticising methods to be employed. Judged by these avowed purposes the present convention has, within certain limits, been successful; for the free discussion both within the smaller groups and in the open forum has elicited wide variety of opinion. Most members who have attended the convention have awakened with pleasure to discover a wealth of experience in the field under review, and they have been stimulated both to experiment and to improve on work already accomplished.

This convention has been concerned with preparation for participation in world affairs, and this presupposes a way of life in which every national group may expect to realize its own essential aspirations, within a system of mutuality.

We find that the specific contribution of religious education to this way of life is the creation of world-mindedness by actual participation in inter-racial fellowships and by such understanding and sympathetic appreciation of others as transcends the racial, national, religious and economic prejudices of the group to which one belongs.

During the convention it became increasingly manifest that a number of agencies are already working to this end; and the report of their activities has been illuminating. Those engaged in religious education must act in close collaboration with such agencies. World-mindedness begins at home, and concrete situations which imperatively call for its exercise are always to be found within the circle of each individual's relations.

The convention has appreciated the report of efforts to promote world-mindedness, especially during childhood, in such controlled situations as involve a more or less sustained intimacy with persons of diverse racial and national origins. By such varied contacts a richer personal life may be produced, while the creation of hurtful inhibitions may be averted. But the convention has realized that the achievement of this end in youth and in adult life calls for the most honest recognition of grave organized evils which now menace cordial international relations. The Religious Education Association, having special regard for the education of children, finds that the best efforts in this field are rendered futile by the thought and practice of adults, and therefore recognizes with new vividness the urgent need of adult education adapted to overcome the existing inhibitions.

Among matters which call for special attention we note the following:

1. The integration of so-called "missionary education" into the normal process of religious education.
2. A close scrutiny of all literature published, to eliminate subtle appeals to racial or national prejudice, in order that the improvement which has recently taken place in this respect may be maintained.

3. A more general acceptance by the membership of organized religious bodies of the principles and policy now avowed by leading exponents of the missionary enterprise which, while conserving intense religious devotion, excludes all arrogance or patronage in respect to other people.

4. Some resolute effort on the part of the members of The Religious Education Association to promote in each locality the objects which have occupied the thought of this convention.

TORONTO CONFERENCES OF WEEK-DAY SCHOOL WORKERS

The teachers and workers in week-day schools met at luncheon on March 9 and 11. Miss Mary E. Abernethy presided.

There was general discussion as to the best type of program for the annual meetings. It was felt that the group might join with the directors for one session, but should reserve at least one session in which to consider problems peculiar to week-day schools. The question was referred to the executive committee.

By request, Miss Abernethy described in detail the beginning of a test and measurement program made in Gary this year.

The limitations of a one-hour program for week-day schools were studied, and the after-school plan of Jewish churches was explained. It became evident that a need is felt to study and analyze results. Though it was conceded that actual results can hardly be scientifically measured, it was suggested that material be gathered during the coming year, showing results of week-day instruction as seen in or by homes, public schools, and play. Criteria for judging whether these results are accurate were mentioned, and it was urged that both success and failure should be reported. If possible, public school teachers and parents should be used to help in the study. A discussion followed as to how studies of results of week-day school teaching can be made in more than a cursory way, particularly studies of the home, school and recreational life of the child, in order to discover the influence of each upon his attitudes and ideals. A committee was appointed to plan for the year's work, consisting of Rev. C. F. Blanpied, Miss Blanche Carrier, and in an advisory capacity, Professor J. M. Artman.

The officers for the coming year were elected unanimously as follows:

Chairman, Miss Mary E. Abernethy.

Vice-chairman, Mr. J. B. McKendry.

Executive Secretary (combining also the tasks of recording secretary and treasurer), Miss Blanche Carrier.

JOINT DEPARTMENTAL SESSION

R. P. BRIDGMAN

On Tuesday morning and afternoon, March 9, joint sessions of the Association of Ministers and Directors of Religious Education and of the Association of Weekday Workers were held in the King Edward Hotel at Toronto. Mr. C. Ivar Hellstrom presided.

Four question stimulators had been sent previously to members:

- (1) How can an attitude of world-mindedness come to be?
- (2) What is the method of approach?
- (3) How can teachers be made to see the implications of world-mindedness and so develop their own understanding that the problem may be handled understandingly with children or adults?
- (4) How can the church school be organized for world-mindedness?

The president opened the meeting by proposing this definition: "World-mindedness is that attitude which enables one to transcend the national, racial, and economic prejudices of the group in which he is living, sufficiently informed to be intelligent, sufficiently trained to be effective in action, and sufficiently personal to be dynamic." Protests from the members that the president's definition concerned only national, economic, and racial prejudices resulted promptly in an amendment to include religious prejudices as well.

The discussion gained momentum until by the middle of the morning delegates had reported some fifteen ventures which in their opinion had developed or increased world-mindedness (the findings committee do not pretend that this list is exhaustive): How can we integrate larger and smaller loyalties? Are smaller loyalties outgrown, killed, or integrated, in the process of entering into larger loyalties? What is the place of nationalism, if it has a place, in world-mindedness? Are attitudes of racial tolerance and friendliness parts of world-mindedness? How can we help children to be world-minded, when adults are not? How do people come to be world-minded? Has missionary education made children world-minded or snobish?

Out of the conflict of opinions and the array of experiences presented, the findings committee felt that the members could agree on the following propositions, at least:

(1) *As to definitions*: that an individual is world-minded in proportion as he considers in his life decisions the welfare of the most inclusive grouping of which he is a member; that world-mindedness is a matter of concrete duties, not of abstract principles, of non-existent loyalties, or classroom discussion.

(2) *As to factors which prevent the growth of world-mindedness*: that adult attitudes, and the propaganda of certain adult special interests, is largely responsible for the narrow-mindedness of children; that these attitudes and this propaganda has its roots primarily in economic conflict; however, that the influence of missionary education, of the boy scouts and similar organizations, of public schools and of the movies, is all against the development of world-mindedness.

(3) *As to what to do*: that acquaintance with the ways of other peoples and other cultures is a necessary condition to building world-mindedness;

that the use of scientific facts, especially from the field of anthropology, would compel people who think to become more world-minded; that education in world-mindedness should proceed for both adults and children together.

Out of the discussion certain problem questions developed and became clearer as issues, yet not one seemed satisfactorily answered by the close of the morning: Can world friendship be taught children so that they will grow into world-minded adults, especially in economic relationships? If so, how? Can attitudes of reverence, good will and cooperation be taught, that will carry over into adult life and function there in larger group relationships? How can parents be reached now, so that they will not neutralize our influence upon children? How do people progress from lesser to greater loyalties? One mission board secretary, after relating his attempts to get nationals to write stories about their people and to pick out slides for talks on their countries (with what he considered one-sided results) asked: How shall we go about this task of missionary education at the home base?

The afternoon session opened with more confessions of successful attempts to teach children to be world-minded. It was soon agreed that a prime essential was the leadership of those who were themselves effectively and ingeniously world-minded. To some members of the group this statement was too simple, and so we heard: How exactly are attitudes built? Is it a matter merely of right attitudes on the part of the leaders of children's groups meeting once a week? And how are wrong attitudes reconstructed? International issues are complicated and tangled; solutions depend upon the uncovering of facts; some one must dig for the truth. How can we teach the habit of trying to get at all the facts, and the habit of withholding judgment until the pertinent facts are in?

When a pastor emphasized the need for "a spirit of service" and of "service programs," a storm arose. To some members of the group it was "service" which was making prigs of Christians. Finally all seemed to agree that if service meant working with people and helping them better to help themselves, it was what we wanted. However, there still remained the fundamental disagreement as to whether the terms "service" and "service motive" should be used.

The conference was more nearly of one mind in its willingness to advocate the frank criticism with children of the unsocial material of the Bible.

Finally, the group agreed upon these general principles for operation:

- (1) In all discussions get down to the facts.
- (2) Teach the conception of society in which Jesus believed.
- (3) Work through the homes, especially of the unchurched.
- (4) Secure the actual participation of pupils in deeds of world-mindedness.
- (5) Make all possible contacts between groups of children and foreigners.
- (6) Note honestly the unchristian attitudes of the Bible, especially those of the Old Testament.
- (7) Make every effort meanwhile to improve the attitudes of adults.

Through the whole discussion there ran a plea for help: How can we do this thing? It is too great for us. How? Tell us how!

THE DIRECTOR'S PAGE*

CREATING A PROFESSION

There is manifest a growing desire on the part of ministers and directors of religious education to organize in city and state groupings for mutual fellowship, inspiration and encouragement. Gradually a professional consciousness is being evolved, one needed all the more in view of wide variations in the conception of the work to be done, and the preparation requisite to do it. We shall note here a few such organizations.

The Cleveland Association of Professional Religious Educators was founded in December, 1924. It now has a membership of 37 full-time professional workers from 30 Cleveland churches. The formidable name was the only one that would satisfy the need for a common denominator, for in addition to ministers and directors of religious education, associate ministers giving a major portion of their time to the educational work of the local church demanded admission into the inner circle. Besides, the membership includes the superintendent of the Council of Religious Education of the Cleveland Federated Churches, and the secretary of the Bureau of Jewish Education.

In the year or more of its history the Association has profitably considered the following subjects:

Teacher Training.

Church School Administration.

How Shall the Church Provide Sex Education?

What Shall the Church Teach Concerning Christian Patriotism?

Worship in the Church School.

Week-Day Schools of Religion.

Reports from the Religious Education Association Convention.

Reports from the International Religious Council Convention.

The Advantages and Disadvantages of a Paid Church School Teaching Staff.

To relate this organization with other city organizations of its kind and to foster fraternalism with such groups, it may be well to name its officers:

Chairman, Rev. John R. Lyons, minister of education, Fairmount Presbyterian Church, Cleveland Heights.

Secretary, Rev. J. Quinter Miller, superintendent of religious education, Cleveland Federated Churches, 701 Hippodrome Building, Cleveland.

We have been informed that the ministers and directors of religious education of Massachusetts, Rhode Island and Connecticut will meet during April to form a tri-state regional association. Rev. Warren T. Powell, minister of education in Trinity Methodist Episcopal Church, Springfield, Massachusetts, is stimulating the organization, and should be consulted about definite dates and plans.

Professor J. H. Montgomery, University of Southern California, seems to imply that that section of the States is more prolific in the use of directors in local churches than any other of which we have knowledge. In

*At the Toronto convention, the Association of Directors and Ministers of Religious Education asked Rev. John R. Lyons to gather significant material for publication in the journal. This is the first contribution.

the last issue of RELIGIOUS EDUCATION, he points out that there are "nearly one hundred directors of religious education serving local churches, five denominational directors and one community director."

We hope someone is sufficiently interested in us (ministers and directors of religious education) to indicate how many of us there are, and what are the standards of our profession.

RESOLUTIONS ADOPTED AT THE TORONTO CONVENTION

WHEREAS, The conditions and uncertainties of the past year have rendered it more than usually difficult to carry forward the work of the Association, therefore be it

RESOLVED, That the members of The Religious Education Association hereby express their sincere appreciation of the valuable services rendered by the officers of the Association, and to the Assistant General Secretary, Dr. Laird T. Hites, for carrying forward so efficiently the various activities of the Association and for maintaining the high standard of the magazine, RELIGIOUS EDUCATION. We would also express to Professor Case and the members of the program committee our appreciation of the service they have rendered in providing opportunity for the study and discussion of a theme of such timeliness and far-reaching importance.

RESOLVED, That the thanks of The Religious Education Association be extended to the local committee whose tireless efforts have contributed so greatly to the comfort of the members and the success of the convention; that we express our gratitude to the Metropolitan Church for the use of its commodious building; to its pastor, the Rev. Mr. Black; to Dr. H. A. Fricker and the Metropolitan Choir; to Mr. T. J. Crawford and St. Paul's Anglican Choir; to Mr. D. S. Linden, Mr. Roland Todd and the Rosedale United Church Choir, for the music with which they have enriched evening sessions of the convention; and to the Canadian Girls in Training for their gracious assistance as ushers.

That we express to the press of this city our appreciation for the space devoted to reports of the meetings;

To the King Edward Hotel for its courteous attention to the needs of the convention and its members; and to the railroads for their many courtesies.

Especially would we make mention of the recreation planned by the local committee and the city of Toronto, affording opportunity to hear the Mendelssohn Choir and to visit many places of interest.

RESOLVED, That the Association express to the Institute of Social and Religious Research, to the special committee, and to Professors Harris and Shenton, its deep indebtedness for the comprehensive and thorough report of the survey.

Committee on Resolutions:
B. S. Winchester, Chairman;
Otto Mayer,
C. M. Wright.

MINUTES OF THE GENERAL COMMITTEE MEETING, TORONTO

The General Committee of The Religious Education Association held its annual meeting in the King Edward Hotel on Thursday, March 11. President Cowling presided.

The committee took the following action:

1. VOTED: That we recommend that the topic for the next convention be chosen in the general field of the relation of religious education to public education.

2. VOTED: That a committee be appointed to choose the topic for the next convention and the place in which it is to meet.*

It was further suggested that this committee have in mind the suggestion of the Institute that we relate our meetings in time and place to those of similar organizations, such as the Superintendent's group of the N. E. A.

3. VOTED: That a program committee be nominated by the committee on the convention and elected by the Board of Directors.

4. VOTED: That we recommend that in addition to the customary biennial report of progress, a survey be made in the specific field of the convention topic by some one appointed by the convention committee.

5. VOTED: That we recommend to the Board of Directors the appointment of an editorial committee of three members.

6. VOTED: That we join the Board of Directors in recommending to our constituency tomorrow that dues for the general membership be continued at \$4.00.

7. VOTED: That we join the Board of Directors in recommending the establishment of a \$6.00 membership with the change of wording from "research" to "sustaining" membership.

8. VOTED: That student membership of all classes be at half rates.

9. VOTED: That we recommend that those who contribute \$10.00 or more annually be known as "contributing" members.

10. VOTED: That we join the Board of Directors in recommending the appointment of a committee of six† to study the organization of the Association.

11. VOTED: That we recommend the appointment of a commission on research.

12. VOTED: That we recommend that the program committee of the next convention cooperate with the commission on research in preparing the program for at least one session, which will be open to all especially interested.

13. VOTED: That we recommend to the Board of Directors the publication of such monographs as may be approved by the editorial committee.

The meeting adjourned.

*The Chair will appoint this committee.

†This recommendation was accepted by the convention with certain changes. See convention minutes, page 229, line 28.

MINUTES OF ANNUAL MEETING, 1926 TORONTO CONVENTION

The annual meeting of the Religious Education Association was held in the King Edward Hotel, at 11:15 a. m. on Friday, March 12, President Cowling presiding.

Voted: To approve the minutes of the annual meeting of 1925 as published in the August, 1925, issue of RELIGIOUS EDUCATION.

Introduction of the Editorial Secretary: At the request of the president, Dr. Soares made a statement on behalf of the board of directors concerning the election of the editorial secretary, and introduced Dr. L. T. Hites.

Report of the Editorial Secretary: Dr. Hites presented a brief report of the year's work, particularly emphasizing plans for RELIGIOUS EDUCATION; convention; finances; membership; bureau of information; and statistics.

Recording Secretary: In the absence of the recording secretary, W. C. Barclay was elected recording secretary pro tem.

Voted: To authorize a committee on resolutions. The chairman appointed B. S. Winchester, Otto Mayer and C. M. Wright.

Elections: The committee on nominations reported through J. W. F. Davies, chairman, nominations for state and provincial representatives; for representatives on the general committee; for membership on the board of directors; for vice-president; for president.

Voted: To adopt the report of the nominating committee carrying with it the election of the officers named (see list printed on inside front cover. The complete list will be printed in the June issue).

Voted: To empower the board of directors to fill vacancies in list of representatives of states and provinces.

General Committee Report: Report of the general committee was read (see page 228) and considered seriatim. The various recommendations were approved and the report adopted as printed.

Voted: To merge the committee of six to study the organization of specific departments and interests within the Association, with the committee to study the matter of relations with other religious educational organizations, thus making a committee of nine, three members to be women.

The committee on nominations presented the following names, which were accepted: T. G. Soares, *chairman*; G. B. Watson, F. M. McKibben, E. L. Shaver, W. C. Barclay, F. G. Ward and Misses Ethel Cutler, Mary E. Abernethy, and Miriam Heermans.

Voted: To adjourn until 3:30 p. m.

Afternoon Session

The Association reconvened at 3:30 p. m.

Findings Committee Report: The findings committee reported, through Dr. Ernest Thomas. The report was adopted. (See page 222.)

Resolutions: The report of the committee on resolutions was presented by Dr. B. S. Winchester, and approved. (See page 227.)

The Association adjourned.

Wade Crawford Barclay,
Secretary pro tem.

REPORT OF AN INVESTIGATION OF THE RELIGIOUS EDUCATION ASSOCIATION

FOREWORD

For several years the directors of the Religious Education Association and many of its most active members have felt the need of modifying somewhat its scope. Several new organizations had appeared in the field of religious education, some of which were exercising functions very similar to those previously exercised by the Association. On the other hand, many new problems were arising and challenging our attention. Under the profound conviction that any modifications of activity and function should be undertaken only after the most mature deliberation and searching investigation, the Association invited the Institute of Social and Religious Research—

“to appraise the activities of the Religious Education Association, and to discover whether these are being duplicated by other agencies, in order to help the Association determine whether or not it should continue, and if it should continue, to make suggestions, in view of its past activities, as to its future organization, field, function and relationships.”

The Institute very courteously accepted this responsibility, and appointed a committee, consisting of Herbert N. Shenton (chairman) and Hugh H. Harris, Harold McA. Robinson, Luther A. Weigle, Laura H. Wild, Benjamin S. Winchester and John W. Withers, to do the immediate work. The Institute also financed the enterprise. The data were gathered chiefly by Professor Harris and the report was written by him and Professor Shenton. The entire committee then studied the data very carefully, criticizing and revising the recommendations suggested. The report is, therefore, the work of an investigating committee. The Institute appointed the committee, has full confidence in its members, but assumes no responsibility for the opinions expressed.

The report consists of four parts:

I. Objective Data:

These include the history, organization, membership, activities, results of activities, and possessions of the Association. They were gathered chiefly from the records of the Association, and comprise 46 typewritten pages of the report.

II. Opinion Data:

These were gathered from a considerable number of persons (1) by direct interview and (2) by correspondence. They include both favorable and unfavorable criticisms. They are woven into a connected “opinion” of the Association, and its functions, and comprise 26 typewritten pages of the report.

III. Opinion of the Committee:

Based on the objective and opinion data gathered, the committee makes recommendations and suggestions concerning the continuance and future policies of the Association, in 14 typewritten pages.

IV. Original Records:

A vast mass of records, papers, statistical forms, and letters were gathered during the survey, and used as the basis of the report. These records are retained in the archives of the Institute.

The Board of Directors considered the report very carefully, and took the following action, which was referred to the convention.*

1. Feeling that an immediate increase of membership fee would result in a very considerable loss of members, the Board recommends that the Association

- (1) Continue the basic \$4.00 rate for the coming year, and
- (2) Establish a \$6.00 "Research Membership," and encourage the largest possible number of members to enter it.

2. They approved an active campaign to secure new members and funds, and referred details of this to the secretary and to the Administrative Committee of the Board.

3. They created the position of Editorial Secretary, with the understanding that this secretary should also be charged with the work of research, and elected Dr. Laird T. Hites to that office.

4. They appointed a committee of three, with power to add two other Board members, to consider the matter of a General Secretary, and report to the Board after the convention.

5. They appointed a committee of three to study the matter of relations with other religious education organizations, and report back to the Board.

6. They appointed a committee of three to inquire into the advisability of beginning an endowment fund, the committee to report to the Board after the convention.

7. They recommend to the Association that a committee of six be appointed to study the organization of specific departments and interests within the Association, and to report to the Board.

8. They instructed the secretary to print part of the Institute report for convention study.

For reasons of very necessary economy it was not found possible to publish the 72 typewritten pages of objective and opinion data. The secretary, therefore, published only the recommendations and suggestions of the committee, Part III of the Institute report, which was distributed to the convention in pamphlet form for study, and is reprinted here:

*At the convention, the General Committee studied the Board's recommendations, and, with modifications, recommended them to the annual assembly (See pages 228 and 229). At the annual assembly the report of the General Committee was approved.

RECOMMENDATIONS AND SUGGESTIONS

The Committee concurs in the following six Recommendations:

RECOMMENDATION A

That the Religious Education Association continue to exist as an independent organization for fellowship and discussion, for promotion and service, and for the stimulation of experiments, surveys and research in the field of religious education.

RECOMMENDATION B

That the Religious Education Association make certain definite changes in policy and practice such as will better

- (a) adjust it to the general conditions now to be met in the field of religious education.
- (b) articulate its activities with those of other agencies in the field of religion, research and education.
- (c) adapt it to the several outstanding types of interest that prevail or are likely to prevail in the membership of the Association.

RECOMMENDATION C

That the Religious Education Association distinguish more clearly between "religious education" and all other education, not so much by the delimitation of boundaries as by the clarification of foci.

RECOMMENDATION D

That the Religious Education Association initiate a co-operative inquiry in conjunction with other general agencies concerned with religious education in order that they may work out the most effective relationships and that the Religious Education Association may discover its possibilities of maximum usefulness.

RECOMMENDATION E

That the major policies of the Religious Education Association should be determined by the membership and executed by a genuinely representative Board of Directors (as now constituted) who shall allocate responsibilities to the administrative staff and the volunteer committees.

RECOMMENDATION F

That in order to maintain its independence and democratic character the Religious Education Association continue its present financial policy, depending on membership fees, annual contributions, receipts from publications and grants for specific pieces of research.

Interpretation of Recommendation A

This recommendation implies that the Religious Education Association should continue to fulfil and develop those functions which it has consistently undertaken for twenty-five years, and around which it has rallied its substantial and loyal membership group. It cannot amalgamate with any other organization, scientific or professional, without losing more by such amalgamation than it would gain. But there should be much better adjustment to other bodies than now exists.

There is not sufficient evidence to warrant any such radical reorganization of the Association as would make it either merely a "learned" society or primarily a research organization or a federation of professional organizations.

The Religious Education Association should above all maintain its freedom and independence, be responsible only to its members and continue to be a pioneering, promotion and service agency.

Suggestions Which May Be of Use in Carrying Out Recommendations B and C

1. An enlarged income seems definitely required, and the suggestions hereafter made are on the basis of increasing the existing income by about \$12,000 per annum. This should be accomplished,

- (a) by an increase of membership fee from \$4.00 to \$6.00, which would net \$6,000 per year, assuming that it would not mean any loss of present members, and would net \$3,000 per year even if five hundred members were dropped, which latter seems very improbable.
- (b) an increase of the membership by at least one thousand, this to be accomplished by changes in the staff and by an improvement of the general type of publication. The addition of one thousand members would provide an additional \$6,000 for the budget.

2. Strengthen the staff so as to provide: A full-time **General Secretary**, whose primary activities would be coordinating and promotional, including the building up of regional organizations and the solicitation of membership; a full-time **Editorial Secretary**, whose primary activity would be the improvement of the publications. He should also (if possible) be competent to appraise research and experiment in the field of religious education. Both of these men should receive salaries commensurate with those of ranking university professors.

3. The magazine should compare favorably with the journals, reviews and annals of the various so-called "learned" societies. It should be organized in departments, should carry extended book notes (the cost of which might be covered by an abstract service¹) and should follow consistent policies. It should be more of a volume of facts than of opinions and should abound in reports of experiment and research. Reports of more extended researches might be carried as supplements to this magazine or as monographs, and one volume each year (perhaps independent of the magazine) should be devoted to the proceedings of the annual conference or conferences of the Association. These proceedings should be an attractive volume, carefully edited, and should be sent to members but sold separately, and be made available in cloth binding.

It seems desirable for the Religious Education Association to form a working arrangement or understanding with the International Council of Religious Education whereby the two organizations could co-operate

¹A service by subscription. Galley of book-notes suitable for filing on 3x5 cards is mailed in advance of later publication in the magazine. Cf. abstract service of the American Sociological Society.

in certain of their publications at a distinct economy of time, effort and money to both. The committee feels that there is room for two journals, which might have functions somewhat comparable to those of the American Journal of Sociology on the one hand and the Survey (and Survey Graphic) on the other. The control and subscriptions of the two journals should remain entirely independent and their makeup and character should be kept distinctly different. But collaboration in editorial planning and the allocation of material to whichever journal it suited best would doubtless improve the quality and reduce the cost of both journals.

The Religious Education Association might utilize the Council magazine somewhat in regard to methodology and promotion and the International Council could use the Religious Education Association magazine for the publication of its research reports and the statement of its more philosophical problems in religious education.

In this connection it might be possible for the Council and the Association to issue research bulletins or monographs jointly, most of them being reprints from the journal of the Religious Education Association. They might also publish promotion leaflets jointly, which would be mostly reprints from the magazine of the Council.

4. A development of the service function of the Association. The service activities of the Association should increasingly center on clearing information. They should be organized,

- (a) for the benefit of the members of the Association;
- (b) to serve the other religious education agencies;
- (c) to assist in promoting general interest and clarifying thought regarding religious education.

The Association should be responsible for giving out the most complete possible information concerning all experiments, surveys and research in the field of religious education, that has either been completed, is in process or is being seriously projected. It should also supply accurate information in regard to all the organized religious education activities or movements within the country. It should increasingly develop a function of reference as the number of agencies for religious education multiplies. For instance, inquiries relative to "professional" problems could be referred to the Council.

The library and files of the service department should be under the supervision of the Editorial Secretary. So long as they are in the same city the Council and the Association might to their mutual profit use the same library, and modifications of filing might be worked out co-operatively so that the membership, information and mailing list files of the Association and the Council would tend to be supplemental and capable of easy cross-reference.

The placement activities of the Association should be limited mainly to a membership service, and might deal especially with placement in academic positions. Those members of the Religious Education Association who are teachers and who have students preparing for professional religious education activity could use this service for their students. The service should be run in the most sympathetic co-operation with the broader and more "professional" service activities of the Coun-

cil. But there is no evident reason why the two should at the present time be merged.

5. A deliberate effort should be made to improve the conduct of conferences, particularly those held under the auspices of the Association. This might be part of the work of a general committee on "Methods of Adult Education," though it would call for considerable attention from a member of the staff. One of the first activities of this committee might be to project a program of experiment in the use of discussion methods in the various meetings of the Religious Education Association. Its more extended duties should include a study of the use of all discussion, forum and other types of group participation. It should also give critical attention to the methods and results of various ways of preparing for effective conferences. In the beginning the activities of this committee would probably be served by the General Secretary. As early as possible, however, a half or even a full-time member of the staff should be assigned to this field. He might consistently project the best experience not only into the Religious Education Association conferences but into Sunday school and other gatherings. If he and his collaborators should succeed in this task, they might vitally affect religious education conventions and all teaching processes.

6. Organize a "Committee on Research,"¹ not to conduct but to promote research in religious education and to improve the methods and practices of the same. This might be accomplished in part,

- (a) by facilitating the coordination of religious educational research, through the publication of descriptions or lists of researches contemplated or in progress, and by assembling conferences of researchers and of persons actively participating in religious education.
- (b) by the annual presentation of a survey and critique of religious-educational research under way.
- (c) by a statement of the researches most needed in religious education and the encouragement of such investigations wherever the data, personnel and the proper conditions for research are available.
- (d) by the provision of a small sub-committee of reference and advice for researches contemplated, projected or in progress (by individuals or organizations). This or another sub-committee should be available for the review and appraisal of the practices and methods used in connection with completed researches. It could render invaluable service to agencies other than the Religious Education Association which must decide whether specific research reports should be published, since only judicially minded experts are

¹Note: The number of "committees" should not necessarily be limited to the two here mentioned. These two should rather be regarded as the first of a series of *strong continuing committees*, corresponding somewhat to those of the N. E. A. The two "departments" of the R. E. A. might also be made coordinate with the two committees suggested.

capable of determining the adequacy of the data and the validity of the findings.

The Committee on Research should not attempt to function in the capacities described until adequate funds have been provided for guaranteeing continuity and for providing necessary office service. For extended services rendered upon request either to individuals or organizations, the Association should be entitled to remuneration.

The entire recommendation regarding the Committee on Research assumes that the Association itself will not directly undertake research. Considerations both of policy and of finance seem to support this view. But exceptions might arise. For instance, if important researches, especially of a basic sort, were proposed and the Committee of Research, after earnest effort, found that no competent parties were ready to undertake them, then as a last resort the Committee might advise the Association to do so, provided that sufficient funds were assured in advance.

The Committee should articulate its activities not only with distinctly religious educational agencies but with groups interested in more comprehensive researches in the socio-religious field such as the Section on Sociology of Religion of the American Sociological Society, The Institute of Social and Religious Research, the Department of Education and Research of the Federal Council of Churches, the various universities, professional schools and theological seminaries.

In order to carry out the suggestions in (b) and (c) above, the secretary of the Committee on Research should secure from instructors and students in professional and graduate schools and from other competent persons the titles and outlines of research projects under way or suggested. Much can be done to foster co-operation and adjustment among parties engaged in related pieces of research.

Until a research secretary is added to the staff, this committee might be served by the Editorial Secretary, but this should be looked upon as a temporary expedient.

7. That the Religious Education Association meet concurrently with other educational societies.

The annual meeting of the Religious Education Association should be at such times and places as to bring together a maximum of able thinkers and leaders with divers approaches to the subject of religious education and the papers read should be published in the "Proceedings." To this end the meeting might well be held concurrently with the meetings either of the American Association for the Advancement of Science, or the Social Science Societies (Politics, Sociology, Economics, etc.), or the N. E. A. (or superintendents), or the International Council of Religious Education. They might be in alternating or cyclical concurrence with two or more of these societies. Or, the departments or committees of the Religious Education Association might meet concurrently with other societies, e. g., the "Committee on Research" (R. E. A.), with the "Section on Sociology of Religion" (A. S. S.). Such a plan would greatly conduce to intellectual inter-stimulation and to fellowship and co-operation among leaders.

Serious consideration should be given to the use of regional conferences for educational discussion and exchange of experiences and for promotion purposes. (Compare the strong regional meetings of the American Statistical Association.) Such conferences are primarily for educational purposes. (Cf. suggestion 8.)

The possibility of two meetings each year has been presented—a meeting in the interest of research and experiment in concurrence with a group of the “learned” societies and another in the interest of promotion in concurrence with the professional societies. Your committee is of the opinion that this practice might tend to divide the Religious Education Association in a most unfortunate way.

8. That the Religious Education Association build up regional organizations (similar to those now in existence) and that in connection with these, regional conferences be held. These regional conferences would enable the Religious Education Association to make its membership more geographically inclusive and the conferences themselves could be tempered in subject matter and method to the interest and type of persons who would attend them. They would afford fellowship for those whose interests and sympathies were very much alike but in many cases not sufficiently developed either in variety or degree to bring them into an effective fellowship with a selected group such as would attend the annual meetings. In many cases these regional conferences might be held in connection with other regional (or national) conferences of those interested in religion or education or both. Promotion of these conferences would be part of the activity of the General Secretary and, in time, of the special secretary mentioned in suggestion 5.

With reference particularly to Recommendation C, the following comment may be made:

Is not the Religious Education Association passing from the place where it had a large membership following some remarkable pioneers to the place where it is dependent on a more definite and intelligent interest in the subject matter?

If this is true, it is important that the Association should not only define its field and function but should try to work out the functional relationships of the various phases of religious education; and to that end consider the departmentalization of its journal, *Religious Education*.

—o—

Suggestions Regarding Recommendation D

The committee has satisfied itself that the Religious Education Association has fulfilled a unique service and that it can and should continue to carry on similar types of activity. But the many changes which have taken place in religious education itself and in the number and activities of other agencies in the field obviously call for a more accurate definition and appreciation of the place which the Association should occupy.

The committee, therefore, feels that the Association might well appoint at its next annual meeting a committee to arrange for a study of the most effective relationships between it and other general agencies in the same field. If possible this should be a co-operative enterprise,

but if this proves impracticable it might well be done by the Association alone and constitute a major activity of the coming year.

The principal object of this investigation was to analyze objectively the evidence gathered and to formulate recommendations on the basis of the same; but from the beginning the committee recognized the inadequacy of this study for meeting all the problems which the Religious Education Association was facing, particularly in respect to its adjustment to other religious educational agencies. Hence this Recommendation.

Suggestions Regarding Recommendation E

This recommendation may appear superfluous since it practically coincides with the prevailing rules and practice, but the committee believes that the principles involved will bear emphasis at this juncture, when both policy and staff are undergoing change.

There are two thoughts underlying the recommendation:

1. The possibility of having strong men on the administrative staff without their unduly dominating the policies of the Association or in time becoming so stiff and conservative as to prevent flexible adaptation and growth in program and policy.
2. The desirability of correcting the attitude frequently expressed to the investigators that the Religious Education Association is intolerant of ideas and methods uncongenial to its inner circle. That is, it would help the Religious Education Association to represent its membership, not merely follow a few leaders.

Suggestions Regarding Recommendation F

It is suggested that in considering the solicitation of an endowment fund the Religious Education Association should carefully discriminate between the use of endowments for the support of research and for the promotion of a program or an ideal, that is, for propaganda in a good sense. Research is judged primarily by the inherent worth of its results and the source of its support is relatively unimportant provided no restrictions on scientific procedure are imposed by the donor. The effectiveness of propaganda, however, depends largely on the attitude of the public toward its sponsors. The acceptance of considerable sums from any source toward which the public may have a definite attitude would probably arouse a corresponding attitude regarding the program and purposes of the organization itself.

TESTING THE KNOWLEDGE OF RIGHT AND WRONG¹

Second Article

By HUGH HARTSHORNE and MARK A. MAY

The reader is asked to remember that we are describing the process of building a set of moral knowledge tests. The first step in this process was outlined in the preceding article. This consisted in determining the field of knowledge to be covered by the proposed tests and in reducing to test form as much of this material as possible.

In this part of the work we had the advantage of two decades of school testing and its experimentation with various testing techniques, so that there were ready to hand many suggestions for the most useful arrangement of material.

In addition, we have had at our disposal the rapidly developing theory of measurements so far as this theory is applicable to the field of character testing. Our successive steps, therefore, are by no means arbitrary or gratuitous, but are based on established principles and correspond closely to the procedure through which all standardized tests must pass before they become usable instruments of measurement.

One of the first principles of test making is that the preliminary experimental forms shall contain considerably more material than is likely to be needed in the final form of the test. There are three reasons for this. First, it has been found by experience that many test items turn out to be too easy, or too hard, or ambiguous, and have to be discarded. Second, there must be enough items so that each test can be split into two equivalent halves and the scores on the two halves correlated as a measure of the reliability of the material. Third, when enough items are used, the test can subsequently be divided into two or more equivalent forms.

As one of the preliminary tests had four forms and another had six, we were faced with the necessity of administering twenty-one different tests, all of which were far too long for final practicability. In fact, to have taken them all would have occupied more than ten hours of a child's time.

A second principle is that the preliminary testing must be done with the same population groups with which the test will be used when finished. These tests were therefore given to a wide range of social levels in grades five to eight, inclusive. Only city children were included, however.

In addition to knowing the reliability of each test, that is, the likelihood that it will always work in the same way, when one is building a battery of tests to be given all at once, all of which purport to measure aspects of the same general trait, it is necessary to know the intercorrelation of the tests with one another, and the correlation of each with the total of all the rest. If the correlation of a test with any other test is too high, that is, if they measure just the same thing, one of the two can as well be dropped. The

¹ This is the second of a series of articles of which the first appeared in the February issue. The first article described the nature of the preliminary test material and the method of scoring the original test forms. Dr. May and Dr. Hartshorne are investigators for the Character Education Inquiry, which is being conducted by the Institute of Educational Research at Teachers College, in co-operation with the Institute of Social and Religious Research. These articles are discussing in some detail one phase of the work of the Inquiry.

correlation of each with the total score made on all the other tests needs to be high, as this is a measure of the effectiveness of each test in measuring what the whole battery measures.

To secure the correlation of any test with any other it is obvious that the two tests must be taken by the same children. We have already seen that for each child to take all the tests would have required over ten hours. Consequently, the tests had to be divided up among different children, while still being distributed over a wide range of population of grades five to eight. We actually used sixty-eight groups of children for an average of two and a half hours each. Day schools were used for this purpose, as it would have been quite out of the question to do such extensive testing in Sunday schools and clubs.

These sixty-eight groups were distributed as follows: 22 in a New York suburb which contained a wide range of socio-economic level; 19 in a New York City public school unusually cosmopolitan in its population; 17 in a mid-western city of some 200,000 population; 10 groups in three private schools for boys. Some of the latter boys were in grades nine, ten and eleven. The classes varied in size from fourteen (one group) to sixty-five (one group), with an average of about thirty-five.

In all this the schools concerned gave us the most cordial and helpful co-operation, without which it would have been impossible to get as much accomplished as we did.

In Table I is given the number of pupils of each grade who took each of the tests described in the previous article. The classes called "Opportunity 1" and "Opportunity 2" are respectively a special group of dull children of grades five and six, and a special group of exceptionally bright children of grade six.

TABLE I
DISTRIBUTION OF TESTS BY GRADES

Tests	Total	Grades					Opp. 1	Opp. 2
		5	6	7	8	9-11		
1. Opposites	273	...	...	123	150	...	...	...
2. Similarities	337	...	...	144	193	...	...	...
3. Word Consequences	381	...	...	188	162	31	...	...
4. Cause and Effect	760	230	226	76	150	78	...	...
5. Duties	751	268	246	163	53	...	21	...
6. Comprehensions	690	114	65	284	227	...	...	...
7. Provocations	657	63	175	168	108	67	21	55
8. Foresight A	268	120	45	38	65	...	...	...
Foresight B	251	125	75	...	51	...	...	...
Foresight C	266	88	56	122	...	...	...	...
Foresight D	234	86	112	...	36	...	...	...
Foresight E	290	43	48	73	126	...	...	...
Foresight F	304	...	82	56	111	...	...	55
9. Recognitions A	719	263	144	75	201	36	...	...
Recognitions B	719	230	182	134	137	36	...	...
Recognitions C	697	260	132	61	208	36	...	...
Recognitions D	674	261	121	114	142	36	...	...
10. Principles	515	130	151	104	109	...	21	...
11. Applications	468	137	96	34	146	...	...	55
12. Vocabulary	1599	392	322	331	354	200	...	...
13. Good Manners	235	82	34	43	55	...	21	...

With the exception of the vocabulary test the total number of copies of any one test did not exceed one thousand, but the total number of tests used was 11,410. As some of the tests were four, five and six pages, the total number of pages was 36,372. Obviously the only feasible way to handle this material was by mimeograph. As the numbers could hardly have been

reduced, and ought indeed to have been increased, anyone can estimate for himself about what the cost of materials for this preliminary work in the making of a test is likely to be in a given situation.

The Inquiry used expert examiners for this work, and these were furnished in many instances by the Institute of Educational Research without charge to the Inquiry. Consequently, we reached the low cost of two cents per pupil hour for the testing. Had we been obliged to pay for all the examiners at the rate of five dollars a half day of testing, this item would have been about six and a half cents a pupil hour, or in the neighborhood of four hundred dollars.

Scoring the Papers

Inasmuch as we needed not only each child's score on each test, taken as a whole, but also a record of how he answered each question, it was necessary to make a complete transcription of each child's treatment of each item on each test. For this purpose the customary large quadrant sheets were used, one for each group for each test. The test items were numbered across the top and the children's names or numbers were written at the left. The record for a class would look something like the following, in the case of a true-false test. The + indicates that the word true was underlined and the — indicates that the word false was underlined.

No. of child	School.				Grade.				Teachers. etc.				Examiner.				Date.	
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	etc	R.	W.	S.
001	—	—	—	+	—	—	+	—	—	—	+	+	+	+				
002	—	—	—	—	+	—	—	—	—	—	+	+	+	+				
003	—	+	—	—	+	+	+	+	—	—	+	+	+	+				
004	—	—	—	—	+	+	+	+	—	—	+	+	+	+				
etc.																		

On a strip of paper having the same size squares the correct answers, according to the scoring methods described in the previous article, were indicated as follows:

Principles Key

—	—	—	—	+	+	+	+	—	—	+	+	+	+	—	etc.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	

In the case of the true-false tests the score was taken to be the total number right minus the total number wrong. So when the key was applied to the child's record as found on the sheet, the number right was counted and entered at the right and the number wrong, likewise. Then the difference was taken and entered as the score.

The other tests were treated in similar fashion, so that there was thus available on large sheets all the basic facts concerning the tests.

Statistical Treatment of Scores

1. General Summary

The elementary facts concerning each test are given in Table II, *viz.*, the mean score, the standard deviation of the scores, the range of scores, the mean chronological age, and the mean mental age, with respect to each of eleven tests. The total number taking each test is given in Table I. The Foresights test is omitted from all the following tables, as it was not scored at the time they were made. The Good Manners test is treated separately later in the article.

TABLE II
GENERAL SUMMARY

	Mean	S. D.	Range	Mean Age (in. mos.)	Approx. Mean Mental Age (in mos.)
1. Opposites	28.0	7.5	3-48	161	166
2. Similarities	12.6	3.8	2-30	167	166
3. Word Consequences	83.0	23.5	14-147	166	166
12. Vocabulary	74.0	30.0	6-140	140	163
4. Cause and Effect.....	33.0	15.5	-12 to +70	144	168
5. Duties	134.5	13.0	75-155	140	161
6. Comprehensions	18.5	3.2	4-26	156	167
7. Provocations	43.5	6.8	3-60	150	164
9. Recognitions	130.0	24.0	35-175	150	161
10. Principles	11.0	6.0	-5 to +24	146	163
11. Applications	24.0	5.5	2-36	144	171

As has been noted, no one child took all the tests. Each child took at least two and in some cases four or five. The tests were distributed in such a way as to have each test taken in combination with every other test as far as possible. Some tests, such as Similarities, Opposites, and Word Consequences, were felt to be too difficult for the younger children and were given to a limited range. The relative equivalence of the groups tested, however, is shown by Table II. The lowest mean age is for the Duties test, and the highest for the Similarities.

2. Intercorrelation Figures

The intercorrelations of the tests among themselves are given in Table III. In the cases where the range of ages was restricted, the coefficients have been corrected for such restriction. None of the correlations of Table III have been corrected for attenuation.

TABLE III
INTERCORRELATIONS*

	2	3	12	4	5	6	7	9	10	11
1. Opposites	x	x	.748	.750	x	.362	.197	x	.572	x
2. Similarities	x	.612	x	x	.236	x	.472	x	x
3. Word Consequences.....665	x	x	.137	x	.440	x	x
12. Vocabulary458	.383	.381	.276	.389	.330	x
4. Causes350	.000	.237	.500	.555	.326
5. Duties228	.331	.600	.575	.030
6. Comprehensions000	.400	.430	.363
7. Provocations172	.248	.463
9. Recognitions276	.258
10. Principles164
11. Applications

The gaps in the table are noted by the letter x. At these points the test concerned was not matched by any other or the numbers taking both were too small to be considered.

* The reader unused to statistical terms needs only remember that correlation means likeness. If the coefficient is plus 1.0 between two tests, then the two tests are alike in their capacity to measure whatever is being measured. Or if the same test is used twice, and the correlation between the results is 1.0, then it may be concluded that the measuring device, like a yard stick, does not change from time to time, but always measures the same thing in the same way. On the other hand, if the correlation were .00 or nearly .00, between two tests, as is the case of the correlations between several of the tests of Table III, then the two tests either do not measure the same thing or measure it very poorly. There is no relation between the score on one test and the score on the other. The pupil standing first in one test, might be anywhere at all on the other. And in like manner, if the correlation between two trials of the same test, or two halves of the same test approximates zero, then it must be concluded that the test is like a variable yard stick, and is useless as a measuring device.

A negative correlation, if high, shows that those who tend to stand first on one test, tend to stand last on the other.

Correlations between zero and 1.0 are indications of approximations to identity

The relatively high correlation of the word tests, numbers 1, 2, 3, and 12, among themselves is clearly seen by this table, and suggests at once the propriety of omitting those that are like the vocabulary test in their intention, *viz.*, the Opposites and Similarities. On the whole, these intercorrelations are satisfactory, being dangerously high in only a few cases. No one test is consistently high in relation to all the others.

3. Reliability Figures

Since the tests were not in any case given to the same children twice, it was necessary to split each test into two parts by taking the odd items for one part and the even items for the other part and score each of these parts separately. These scores were then correlated, just as though they were the scores of two independent tests. These correlations are given in the first column of Table IV.

	RELIABILITY FIGURES				
	r between two halves of test	Coefficient of reliability	Time (Min.)	No. of Elements	Relative reliability
1. Opposites .....	.707	.828	15	65	.96
4. Causes .....	.637	.778	25	90	.88
5. Duties .....	.713	.832	15	100	.95
6. Comprehensions .....	.675	.805	30	30	.90
7. Provocations .....	.579	.733	20	36	.90
9. Recognitions .....	.664	.798	30	100	.89
10. Principles .....	.526	.688	5	24	.92
11. Applications .....	.682	.810	30	22	.91
12. Vocabulary .....	.960	.980	30	150	.99

The coefficient in Column 1 is not as high, of course, as if the same test had been repeated several times. The figures in Column 2 are predictions of what the self-correlation would be if we had correlated two forms of each half, each of which was as long as the one used.*

This reliability is as high as ordinary intelligence and school achievement testing would give for tests of the same length. The coefficients are high enough so that if the tests were combined in a single battery taking, say, an hour's testing time, they would yield a reliability coefficient of .90 or better.

As the tests used were of widely varying lengths, merely comparing the coefficients of reliability does not show the relative reliability of the type of material used and the testing technique. By predicting what the reliability coefficient would be if the tests were all of the same length, their comparative reliability as procedures can be seen. Column five† shows what the reliability figures would be if each test took one hour. Rearranged in the order of the reliability of the type of material and the technique used, nine tests appear as follows:

Vocabulary .....	.99
Opposites .....	.96
Duties .....	.95
Principles .....	.92
Applications .....	.91

between the two measuring instruments, or between two groups measured by the same instrument, or between two or more performances of the same test on the same group or in measuring the same thing. Generally speaking a correlation of less than .30 is usually not regarded as very significant, whereas one of over .50 is usually called high. A correlation of .90 or better is very high, and .99 means that the two distributions are practically identical.

* Computed from Column 1 by the Spearman-Brown formula.

† Computed by the Spearman-Brown formula.

Comprehensions .....	.90
Provocations .....	.90
Recognitions .....	.89
Causes .....	.88

We can conclude without further ado that paper and pencil tests of the sort used here measure consistently whatever they do measure.

4. *Validity Figures*

The question of what they do measure is not so easy to answer. There are no previously validated tests with the results of which the scores on these tests can be compared. We have no outside independent measures or estimates of the moral knowledge of the pupils tested. Indeed, it is difficult to see how such knowledge could be secured without some manner of testing, unless one would wish to regard behavior as a measure of knowledge, which was suggested in the first article as a defensible procedure.

Lacking such a criterion, the next best thing is to regard the sum of all or a part of these tests as the best existing measure of the moral knowledge of these pupils, and correlate each test against the rest. Four of the tests are word tests. The other seven contain 412 "moral" situations to which the child makes some kind of reaction. Table V gives the correlations of the sentence and vocabulary tests with this criterion.

TABLE V
CORRELATIONS WITH THE CRITERION (TOTAL OF 1-7)

	1	2	3	4	5
	Unweighted	Weighted	Corrected	Predicted	Increase Required
1. Causes .....	.440	.402	.521	.882	2.0
2. Duties .....	.472	.486	.544	.912	2.0
3. Comprehensions .....	.317	.288	.372	.897	2.11
4. Provocations .....	.342	.328	.421	.856	2.17
5. Recognitions .....	.493	.491	.581	.893	2.37
6. Principles .....	.502	.544	.636	.830	2.21
7. Applications .....	.358	.412	.418	.900	2.10
8. Vocabulary .....	.623	...	...	...	...
9. Intelligence .....	.686	...	...	...	...

Column 1 of Table V gives the correlations* between the scores on each test and an unweighted sum of the scores on all seven of the sentence tests.

A fairer picture of the relative power of each test to measure whatever the whole battery measures is given in Column 2, which shows the correlation of each test with the sum of the seven when each is weighted by its S.D., that is when each score is multiplied by the ratio of the S.D. of the test to the S.D. of the total, i. e., by $\frac{\text{Total S.D.}}{\text{Test S.D.}}$

These correlations, when corrected for attenuation, appear as in Column 3, on the assumption that the reliability of the sum of the tests is not over .90. Column 4 gives the maximum possible correlation that could be

* These correlations are subject to error in that the score on each test is included in the total with which it is being correlated. Owing to the unsatisfactory character of the criterion, however, it was not felt to be worth while to do the work necessary to avoid this error, which is slight in any case.

The reader is referred to standard texts on measurement for justification of this procedure, and for the correction for attenuation, the assumptions underlying which are met about as well in the case of the data under consideration as in the usual run of similar data.

expected from each test if a true measure of whatever it measures were available. And Column 5 gives the number of times the test would have to be lengthened or the number of times it would have to be given to yield the predicted maximum correlations.

This does not mean, of course, that by using the sum of the scores as a criterion, these high correlations could be procured by merely doubling the tests, for the sum of the scores is probably not a perfect measure of whatever each test attempts to measure. But it is clear that it is not worth while to lengthen some of the tests materially, both because of the high reliability of the tests as they stand and because they would not give any more valid results by being more than doubled.

We are now ready to make the new tests and to combine them into usable batteries on the basis of the facts discovered about the way they work. The question still presses, however, as to whether it is worth while to go to the expense of reconstructing the tests. What assurance is there that when they are reconstructed they will be of much significance? The only way to find out is to compare the results of the use of these tests with other facts known about the pupils tested, such as intelligence, age, conduct, home background, and see whether the moral knowledge tests add anything to what we already know or can find out in more economical ways. These relationships will therefore now occupy our attention.

*Relations Between Moral Knowledge and Intelligence, Age, Vocabulary,
Home Background and Conduct*

1. *Moral Knowledge and Intelligence*

Table VI shows the relation between each test and the intelligence of those taking it.

TABLE VI
RELATION OF INTELLIGENCE TO C. E. I. TESTS

	r	Median Int. Score*	No. of Samples
1. Opposites .....	.775	104	269
2. Similarities .....	.664	104	317
3. Word Consequences .....	.519	110	346
4. Cause and Effect.....	.647	104	672
5. Duties .....	.402	95	567
6. Comprehensions .....	.371	114	363
7. Provocations .....	.145	106	258
9. Recognitions .....	.498	105	522
10. Principles .....	.444	103	258
11. Applications .....	.562	114	278
12. Vocabulary .....	.882	106	234

These correlations are relatively high, particularly in the case of the Vocabulary test and the two other word tests. Is it to be concluded that these tests are measuring intelligence rather than moral knowledge?

Considering only the tests in Table V, it is to be noted, first, that the correlations with intelligence are paralleled somewhat by the correlations with the criterion of the seven combined. These parallel correlations are as follows:

* Obtained by other tests on these pupils administered by the Inquiry and involving highly standardized intelligence test material developed by the Institute of Educational Research. The score is a point score.

TABLE VII
INTELLIGENCE AND MORAL KNOWLEDGE

	r with sum of 1 to 7	r with intelligence	*Partial r with sum intell. constant.
1. Cause and Effect.....	.402	.647	.000
2. Duties .....	.486	.402	.296
3. Comprehensions .....	.288	.371	.090
4. Provocations .....	.328	.145	.338
5. Recognitions .....	.491	.498	.240
6. Principles .....	.544	.444	.304
7. Applications .....	.412	.562	.003
8. Vocabulary .....	.626	.882	.000
Sum of 1-7 .....	...	.686	...

In the second place, the correlation between the sum of the first seven and intelligence is .686. This is almost as large as the correlation between many intelligence tests. Apparently intelligence is a large factor in making a score on one of these tests.

Whether it is the only factor we could say with more certainty if there were some adequate outside measure of moral knowledge.

Assuming once more that the sum of the seven tests affords something of a criterion, we can partial out the factor of intelligence from the correlations we have already found with it. These partial correlations, showing the relation between each test and the sum of the seven, when intelligence is kept constant, are shown in the third column of Table VII.

Except for three of the tests, *viz.*, Provocations, Principles and Duties, these partials suggest one or another of the following conclusions: First, intelligence is the factor which determines the score on the remaining tests; or, second, intelligence is as much a factor in the sum as in any single test, except the three named; or, third, the criterion is not a measure of moral knowledge, and consequently, when intelligence is partialled out the correlations disappear; or, fourth, there are other factors entering in which are not yet accounted for.

With regard to the first two of these possibilities it should be remembered that whatever dependence on intelligence there is in the separate tests is not removed by merely adding the tests together. The low correlations with intelligence constant, therefore, merely point to the third and fourth possibilities, and further light will be thrown on these in what follows. Four factors that seem to enter in to the causal relation under consideration will be discussed: age, vocabulary, home background and conduct.

2. Moral Knowledge and Age

Table VIII shows the relation between each test and the age of those taking it.

TABLE VIII
AGE IN RELATION TO THE TESTS

	r	No. Samples	Mean Age	Age Range
1. Opposites	-.094	270	161	11.0-16.5
2. Similarities	-.068	304	167	11.5-18.0
3. Word Consequences	-.204	336	165	10.5-18.0
4. Causes .....	.473	700	144	8-19
5. Duties .....	.138	624	140	8-15

*The reader is referred to standard texts for the interpretation of the partial correlation technique. Roughly, the interpretation of Table VII is this: The children tested were of many degrees of intelligence. They also made many different scores on the moral knowledge tests. Column two shows how closely their position on the intelligence test corresponded with their position on the moral knowledge tests. Now if they had all been of the same intelligence, then the relation between their position on each test as compared with the sum of their scores on all the tests combined would be as shown in Column three.

6. Comprehensions .....	.416	372	156	8.5-18.5
7. Provocations	-.097	259	150	8.5-17.0
9. Recognitions .....	.172	462	150	8.5-18
10. Principles .....	.026	260	146	8.0-16.0
11. Applications .....	.183	292	144	8.0-16.0
12. Vocabulary	-.091	240	140	8.0-16.0

The low correlations in this table are quite startling. Only two tests, Cause and Effect and Comprehensions, show significant correlation with age. That is, the older children do not do any better on the other tests than the younger children do. They may answer more questions, but their scores in relation to the standards used in scoring the papers are no higher. This may be regarded as a criticism of the standards or it may be valuable evidence regarding the way moral knowledge develops. In any case, whatever the tests measure, and they evidently measure something very well, this thing does not increase with the age of the pupils in grades five to eight.

3. Moral Knowledge, Age and Intelligence

Assuming that chronological age is a rough measure of experience, it is worth while to note what the effect on the correlations with age and intelligence is when each is in turn kept constant. Table IX gives the facts for four tests and for one school situation. In this situation and for the ages concerned, the correlation between age and intelligence was .396.

TABLE IX
CORRELATIONS OF AGE AND INTELLIGENCE WITH MORAL KNOWLEDGE

	Age	Intelligence	Age Int. Constant	Intelligence Age constant
Provocations	-.097	.145	-.170	.200
Applications .....	.183	.562	-.053	.543
Comprehensions .....	.416	.371	.316	.247
Cause and Effect .....	.473	.647	.310	.569

Careful study of this table brings out certain interesting comparisons. The answers to the Provocations situations seem not to be functions of either intelligence (native ability) or age (experience). Reference to the test may throw light on this. The items are like this:

Henry saw a big bully strike a little boy, so Henry walked up and gave the bully a real hard blow and knocked him down. Was this right, entirely wrong, or, if wrong, then excusable?

It is probable that judgments here are largely matters of attitude, rather than of cold analysis, and that these attitudes are picked up early in life and do not change much, at least not while the individual is in the grades. We have found by experiment that in the case of adults, answers to problems on this test are most tenaciously clung to once they are given, whereas answers to items on the Cause and Effect test are readily changed when other possible answers are suggested.

In the case of Applications, on the other hand, we seem to have something more nearly like pure intellect at work, for when intelligence is partialled out the correlation with age is zero, whereas, when age is partialled out the correlation with intelligence remains high. Experience affects the matter not at all.

In the case of Comprehensions, both age and intelligence hold their own in the partials, suggesting that knowledge of what to do in a situation involving ethical alternatives is a function of both intelligence and experience. In the Causes test, intelligence proves stronger than experience, though age retains a significant partial correlation. Although this correlation of .569

with I.Q. is larger for Causes than for Applications, comparison with the third column will show that the Applications correlation is more exclusively I.Q. than is that of Causes. That is, the Applications is more nearly an intelligence test pure and simple. But the reader is asked to suspend judgment on this point until other factors have been presented and discussed.

It certainly would appear possible to develop a series of tests each of which would measure a type of judgment different from that of every other, thus discriminating the influences of temperament, attitudes, knowledge and skill in handling moral problems. Also the recency of experience as it is registered in fixed attitudes or flexible opinions might be revealed by the nature of the test, as seems to be the case in Provocations as contrasted with Causes.

4. *Moral Knowledge, Vocabulary and Intelligence*

The moral knowledge tests all involve the use of words and to score high in them a child must have an adequate vocabulary. This statement is borne out by reference to Table II which gives the correlations between each test and the social-ethical vocabulary test. These run from .276 to .587 for the sentence tests. The correlation between the sum of the first seven and vocabulary is .623. But the correlation between the first seven and intelligence is .686, and the correlation between vocabulary and intelligence is .882. Since these correlations are all positive and high it is impossible to tell which is the predominating factor, as the partial correlation of any two with the third constant is approximately zero. All we can say is that moral knowledge, vocabulary and intelligence are closely interrelated, recognizing that there are also other factors entering into the situation which may be more significant than either vocabulary or intelligence in determining scores on the moral knowledge tests. Certainly we are not justified in attempting to substitute either a social-ethical vocabulary test or an intelligence test for a moral knowledge test.

There are two arguments against such a proposal. In the first place, the correlations concerned (.623 and .686) are not large enough to predict from either an intelligence score or a vocabulary score what the score on the moral knowledge test would be.

The second argument involves the question of whether a special ability test can be substituted for a general ability test. If moral knowledge is an achievement analogous to arithmetical ability or, better, some other field of knowledge, then it is a function of both intelligence and experience. Any good measure of a specific school ability will correlate highly with intelligence. Yet no test of a single school achievement can be used as a substitute for an intelligence test, nor can an intelligence test, unless it contain material drawn specifically from a given field, supplant a test of achievement in that field. It may be noted in this connection that one of the tests which has the least relation to intelligence as shown in Table IX, nevertheless has one of the strongest correlations with the criterion.

5. *Moral Knowledge and Home Background*

The Good Manners test is not a validated measure of home background. Good manners are generally regarded as the product of home background, however, so that the relation of this test to the moral knowledge tests is interesting. The figures are given in Table X.

TABLE X
GOOD MANNERS AND MORAL KNOWLEDGE

	r	M	N
1. Causes .....	.174	62.6	43
2. Duties .....	.302	55.	49
3. Comprehensions .....	.443	58.0	86
4. Provocations .....	.396	54.0	50
5. Recognitions .....	.478	53.0	42
6. Principles .....	.438	55.0	62
7. Applications .....	.274	68.0	43
8. Vocabulary .....	.720	58.8	199
9. Intelligence .....	.583	58.8	201
10. Ages .....	.533	58.6	209
Sum of 1-7.....	.560	...	...

The correlations between vocabulary, age and intelligence all run higher than most of the corresponding correlations between the separate moral knowledge tests and these three factors. Partialling out intelligence we find a remaining coefficient of .271 between the good manners test and the sum of the seven tests used as a criterion of moral knowledge. These coefficients indicate that the same factors that lead to a knowledge of right and wrong lead also to a knowledge of etiquette.

6. Moral Knowledge and Conduct

A. School conduct ratings.

In one school reasonably good conduct ratings were secured which were compared with scores on the Moral Knowledge test material given in that school, with the results shown in Table XI.

TABLE XI
CONDUCT RATINGS AND MORAL KNOWLEDGE

	B, C, D Med. Score	A Med. Score
1. Causes	27	26
2. Duties	140	145
3. Recognitions	135	138
4. Comprehensions	19	19
5. Provocations	45	43
6. Principles	10	14
7. Applications	23	24

The first column gives the median score of those receiving a deportment grade of B, C or D, and the second column gives the median scores of those whose conduct grades were A. The differences are not significant. It is to be remembered, however, that these conduct grades are teachers' marks and not objective measures of conduct.

B. Moral Knowledge and Cheating.

Only one school is included in the following comparisons, which must be regarded therefore as suggestive rather than final. In the case of the behavior called cheating, the inquiry had available objective measures rather than judgments, procured by a technique which yields a reliability well over .80.

TABLE XII
RELATION OF CHEATING TO MORAL KNOWLEDGE

	r Home Cheating	r School Cheating	Partial r School Cheating Int. Constant
1. Cause and Effect.....	+.031	-.054	.000
2. Duties	-.178	-.296	-.164
3. Comprehensions	-.018	-.301	-.183
4. Provocations	-.129	-.241	-.202
5. Recognitions	-.091	-.181	.000
6. Principles	-.088	-.247	-.080

7. Applications	—,066	—,402	—,239
Sum of 1-7.....	—,121	—,385	...
Partial r, cheating and int. moral knowledge			
constant	+ ,094	+ ,037	...
Cheating and intelligence.....	—,201	—,392	...

The sum of the scores used in the table is unweighted. Just why there should be a higher correlation between moral knowledge and cheating in school than at home is not apparent.

It happens that the Cause-effect test correlates low with cheating and high with the other tests. If we omit this test from the sum, the correlation between cheating and the sum of the remaining six becomes —,537. This is higher than many would expect, and the first thought is that it is due to the common factor of intelligence, as would be suggested by the correlation of —,392 shown in the table. The partial correlation, however, between cheating and the sum of the six moral knowledge tests (Cause-effect omitted) when intelligence is kept constant, is —,402 for school cheating. (r intelligence and sum of six, .778.)

The last column gives the partials of each moral knowledge test and cheating, with intelligence constant. Here the Applications test shows up best, although, as previously noted, it has a very large element of intelligence in it. That there is hardly any relation between it and age when intelligence is constant is in keeping with the fact that cheating and age correlate zero also.

Another related fact is shown in the partial correlation between intelligence and cheating when moral knowledge is kept constant, which becomes either zero or positive. This suggests that it is their superior moral knowledge rather than their intelligence which makes the brighter children cheat less than those less gifted, and that, granted the same amount of moral knowledge, the more intelligent would cheat even more than the dull pupils.

These preliminary studies in the relation of the scores on the moral knowledge tests to other factors besides intelligence, *viz.*, age, vocabulary, home background and conduct, give sufficient evidence that something more is being measured than merely intelligence to justify further experimentation. Consequently our next task is to sift the old forms for the most valuable material and construct new forms which will give maximum results with a minimum expenditure of time.

Building New Forms

It was stated early in the paper that the tests as they stand would require several hours of testing time. There is evidently plenty of material, and our first task is to cut it up into usable portions, eliminating what is of no use, and arranging the remainder in test forms adapted to ordinary test conditions. The process of elimination, dissection and reassembly involved the following steps:

1. Items with ambiguous answers or with localized answers were thrown out.
2. Items on which ninety percent. of the children agreed with the standard were thrown out as failing to distribute the subjects. These were too easy to use as measures.
3. Tests correlating highly with intelligence and having no independent value were thrown out. The Opposites and Similarities tests came under this

head. They correlate most highly with intelligence with the exception of the vocabulary test, and so far as vocabulary is concerned, the test of this name serves the purpose sufficiently. Unlike the Applications test, these two do not show up particularly well in their interrelations with other factors. The vocabulary test is retained because of its high reliability and because of the opportunity it gives of measuring the extent to which moral knowledge scores are matters of vocabulary.

4. Each test was split into two forms, each having the same number of items, each item of one form being of the same order of difficulty as the corresponding item of the equivalent form.

5. Including the Foresights tests of which the eight items eliciting the widest range and largest number of responses were retained, there were now ten tests of two forms each, requiring ninety minutes of testing time. So the ten tests were put into two scales of five tests each.

The first three steps are clear, but the last two need explanation. The reader is requested to refer to the illustration given at the beginning of the paper showing how the answers to each item were recorded. To find the way each item was treated, it was only necessary to add up for each column the number of each kind of answer given. As the records were tabulated by groups, this gave for each group tested the total number of each kind of answer given to each item. The record for one group for one test would be:

		PRINCIPLES TEST																	
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	etc.			
No. +	.....	5	19	9	6	34	24	33	29	19	4	33	28	35	33				
No. -	.....	30	16	26	29	1	11	2	6	16	31	2	7	..	2				

The group results were combined into grade results, and the grade results into totals, and the totals translated into percentages, so that the final sheets looked like this:

		PRINCIPLES TEST																	
		1		2		3		4		5		etc.							
		+	-	+	-	+	-	+	-	+	-	+	-						
Percentages	.....	26	74	80	20	48	52	37	63	86	14								

These results were then compared with the standard and the percent. agreeing with the standard was indicated, and made the measure of the difficulty of each item. These difficulty values were then placed on the original test opposite the items, and the percentages giving each kind of answer were indicated above the multiple choice response offered in the test. For each test, therefore, there was a basic work sheet such as the following:

		PRINCIPLES TEST																	
		1		2		3		4		5		etc.							
		+	-	+	-	+	-	+	-	+	-	+	-						
% correct																		% answers	
74	1. If anyone hurts you it is up to you to hurt him.....																	26	74
20	2. No one should be forgiven for a wrong deed until he has asked for forgiveness.....																	80	20
52	3. It is best to have nothing to do with an unpopular boy or girl																	48	52
																		True False	

The selection of equivalent items and the arrangement of these items in their order of difficulty became then a mechanical matter.

In deciding which of the ten tests should go into each of the two scales, reference was made to the correlation tables. The tests were divided so that in each scale the average intercorrelation between the tests was at a minimum and at the same time the correlation between the two scales was at a maximum. The scales, with the number of elements and the time required for each test are shown in Table XIII.

TABLE XIII

Scale A	T	E	Scale B	T	E
1. Cause and Effect.....	9	37	1. Foresights	12	4
2. Duties	5	30	2. Recognitions	10	43
3. Comprehensions	10	10	3. Principles	2	10
4. Provocations	10	17	4. Applications	10	10
5. Word Consequences.....	10	16	5. Ethical Vocabulary.....	10	50
	44			44	

The column marked T is the time required for the test and the column marked E is the number of elements. These figures are the same for each form.

From our preliminary data we estimate that Scale A will correlate about .90 with Scale B and that each scale will have a reliability of over .90. Each scale will correlate about .60 with intelligence and the two scales combined will correlate around .70 with intelligence.

This general scheme seems to us to be the best combination of statistical reliability and practical administration. Either of these scales might be given easily in one hour which is a period and a half in day school. A boys' club or Sunday-school class, or any such organization might give one scale at one period, and, if desired, the other scale at a second period. Or they might give only one. Each scale has two equivalent forms so that a test might be given with a time interval between for purposes of comparison.

The scoring and other clerical work involved in working out the facts discussed in this article cost about fourteen cents per pupil hour of testing time, or about \$900.00. This added to the two items given at the beginning of the paper (duplicating and testing) would run the total cost of that phase of the study to about \$1150.00, plus general overhead. If the tests had been printed this would have cost an additional \$375.00. If all the testers had been paid, a further sum of \$275.00 would have been added, bringing the total cost to \$1800.00.

A third article will discuss the results of further experimentation with the scales as thus tentatively put together.

BIBLE IN THE PUBLIC SCHOOLS

(A Letter to the Editor)

Reverend and Dear Sir:

In the splendid issue of February you publish a summary of laws and decisions relative to the use of the Bible in public schools. I have compared Dr. Tiffany's summary with a compilation I published over a year ago (in *Private Schools and State Laws*), which I have since brought up to date. I am sure you will not take it amiss if I take the liberty to point out what I think are inaccuracies in Dr. Tiffany's summary.

Bible Reading Required by Law. In this group there should be further included: Delaware, Florida, Kentucky, Maine. The District of Columbia should be dropped from the group.

Bible Specifically Permitted by Law. I am unable to find a Mississippi law to this effect.

State Supreme Court Decisions Favorable to Use of Bible. The group should include: Georgia, Iowa, Kansas, Kentucky, Maine, Michigan, Massachusetts, Texas. The California decision does not deal with the use of

the Bible in the classroom. The Nebraska and Wisconsin decisions are generally considered adverse. The Ohio decision left the matter in the hands of the proper school authorities; the opinion, however, is one of the outstanding arguments against the use of the Bible in public schools. For the West Virginia decision I have searched in vain.

States in Which the Bible Is Used in or by the Schools under General Terms of the Law or by Reason of Its Silence on the Subject. The group should contain: Arkansas, California, Colorado, Connecticut, Maryland, Mississippi, Missouri, New Hampshire, New Mexico, New York, North Carolina, Oregon, Rhode Island, South Carolina, Utah, Vermont, West Virginia.

Bible Excluded by Court or Attorney-General. The Nebraska and Wisconsin decisions belong here, in view of the method of grouping.

To the last group there should be added the State of Montana.

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Yours most sincerely,

Washington, D. C.,

(Signed) CHARLES N. LISCHKA.

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